Old Gutnish in a Danish Hand

Studies in the B manuscript of *Guta lag*

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PhD Thesis
Faculty of Humanities
University of Copenhagen
PhD Thesis:  
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Title image: Copenhagen, The Arnamagnæan Institute, AM 54 4to. Suzanne Reitz
Acknowledgements

In the summer of 2017 I had the honor of presenting Codex B to a group from the 18th Viking Congress as part of their visit to the Arnamagnæan Collection. Two days later, the manuscript was used as part of a workshop in the course “East Norse”, which I taught together with my supervisor, Anne Mette Hansen, during the Summer School in Scandinavian Manuscript Studies at the University of Copenhagen. As anyone who has worked intensively with a single manuscript over the course of a few years can probably relate to, this modest paper manuscript has become such a treasured object for me, and I am extremely grateful for the chance I have been given to work with Codex B, for which there are many people to whom I wish to express my gratitude.

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This dissertation is dedicated to the memory of Professor William Vande Koppel, who would be delighted to know I have continued to pursue linguistics.
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<tr>
<td>*</td>
<td>Reconstructed or Unattested Form</td>
<td>CAUS</td>
<td>Causative</td>
</tr>
<tr>
<td>//</td>
<td>Phonemic Transcription</td>
<td>CMPD</td>
<td>Compound</td>
</tr>
<tr>
<td>&lt;</td>
<td>Derives From</td>
<td>CR</td>
<td>Common Gender</td>
</tr>
<tr>
<td>&gt;</td>
<td>Develops Into</td>
<td>DAT</td>
<td>Dative</td>
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<tr>
<td>[]</td>
<td>Phonetic Transcription</td>
<td>DEF</td>
<td>Definite</td>
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<tr>
<td>{ }</td>
<td>Deletion</td>
<td>DIM</td>
<td>Diminutive</td>
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<tr>
<td>:</td>
<td>Long Vowel or Consonant</td>
<td>Du.</td>
<td>Dutch</td>
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<tr>
<td>†</td>
<td>Non-Existent or Ghost Word</td>
<td>Elfd.</td>
<td>Elfdalian</td>
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<td>←</td>
<td>Derives From (Analogy)</td>
<td>Far.</td>
<td>Faroese</td>
</tr>
<tr>
<td>→</td>
<td>Develops Into (Analogy)</td>
<td>FEM</td>
<td>Feminine</td>
</tr>
<tr>
<td>⟨ ⟩</td>
<td>Orthographic Transcription</td>
<td>GEN</td>
<td>Genitive</td>
</tr>
<tr>
<td>/</td>
<td>Above-Line Additions</td>
<td>Gk.</td>
<td>Greek</td>
</tr>
<tr>
<td>\</td>
<td>Marginal Additions</td>
<td>Gm.</td>
<td>German</td>
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<tr>
<td>ACC</td>
<td>Accusative</td>
<td>Gn</td>
<td>Genesis</td>
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<tr>
<td>AGW</td>
<td><em>Analecta Gothlandensia Walliniana</em></td>
<td>Gu.</td>
<td>Gutnish</td>
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<tr>
<td>BB</td>
<td>Bygningabalken</td>
<td>Icel.</td>
<td>Icelandic</td>
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<tr>
<td>CONJ</td>
<td>Conjunction</td>
<td>IMPV</td>
<td>Imperative</td>
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Greek: Gk.  German: Gm.  Gothic: Goth.
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<tr>
<td>IND</td>
<td>Indicative</td>
<td>ONorw. Old Norwegian</td>
</tr>
<tr>
<td>INDEF</td>
<td>Indefinite</td>
<td>Ord Ordinal</td>
</tr>
<tr>
<td>INF</td>
<td>Infinitive</td>
<td>OSw. Old Swedish</td>
</tr>
<tr>
<td>Lat.</td>
<td>Latin</td>
<td>PGmc. Proto-Germanic</td>
</tr>
<tr>
<td>Lk</td>
<td>Gospel of Luke</td>
<td>PL Plural</td>
</tr>
<tr>
<td>MASC</td>
<td>Masculine</td>
<td>PN Proto-Norse</td>
</tr>
<tr>
<td>MhB</td>
<td>Manhelgesbalken</td>
<td>PREF Prefix</td>
</tr>
<tr>
<td>Mt</td>
<td>Gospel of Matthew</td>
<td>PRES Present</td>
</tr>
<tr>
<td>NEG</td>
<td>Negative</td>
<td>PRET Preterite</td>
</tr>
<tr>
<td>NEUT</td>
<td>Neuter</td>
<td>PTC Participle</td>
</tr>
<tr>
<td>NOM</td>
<td>Nominative</td>
<td>REFL Reflexive</td>
</tr>
<tr>
<td>Norw.</td>
<td>Norwegian</td>
<td>SG Singular</td>
</tr>
<tr>
<td>NUM</td>
<td>Numeral</td>
<td>Skt. Sanskrit</td>
</tr>
<tr>
<td>OBL</td>
<td>Oblique</td>
<td>StSC Statutes of St. Catherine's Guild</td>
</tr>
<tr>
<td>OGu.</td>
<td>Old Gutnish</td>
<td>SUBJ Subjunctive</td>
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<tr>
<td>Olcel.</td>
<td>Old Icelandic</td>
<td>TjB Tjuvbalken</td>
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Preface

Transcription practices

This dissertation falls somewhere between the fields of historical linguistics and textual (manuscript) scholarship, which over the years have developed different, sometimes opposing, stylistic standards. For the ease of the reader, I have tried to adhere to a strict style regarding the presentation of quotations, tokens, citations of forms, and other material, which can be described as follows.

In-line quotations taken directly from a manuscript are given in double quotation marks " " followed by the siglum of the manuscript and the folio and line number(s) from which the quotation is taken. If no siglum is given, the manuscript may be assumed to be Codex B, the focus of the present dissertation. A translation is then given in square brackets [ ].

Single tokens are given in angled brackets ⟨ ⟩ followed by the siglum, folio, and line number(s). For the sake of brevity, multiple tokens may be given in a single form in angled brackets, followed by the folios and line numbers when only two tokens, or the total number of tokens when three or more. When multiple tokens are given in a single citation, some orthographic differences may be leveled, such as the difference between ⟨i⟩ and ⟨j⟩ or between ⟨u⟩ and ⟨v⟩, the use of a nasal stroke versus a written ⟨m⟩ or ⟨n⟩, and the use of capital versus lowercase letterforms.

Longer quotations and discussions of variants are given in block quotations with a critical apparatus. The quotation is precede by the siglum of the manuscript (occasionally by an abbreviation of the title of the work) and is followed by the folio(s) and line number(s). When relevant, an interlinear gloss is given and/or a translation of the passage in single quotations ‘ ’. A horizontal line separates the passage from the critical apparatus; the variant reading from the passage indicated with corner brackets ⸢ ⸣ is written again beneath the line, followed by a right square bracket ]. If no reading is given in corner brackets, the entire passage is the variant. Following the bracket are the variant readings from other manuscripts, followed by siglum, folio(s), and line number(s) and separated with a semicolon.

Symbols used in quotations and tokens follow the practice of the Arnamagnæan Collection as described by Stefán Karlsson (1963, lxvii-lxviii). New lines are indi-
cated with a single pipe | and new pages with a double pipe ||; line and folio numbers are not given as superscripts following the pipes, however, as they are given after the quotation. Abbreviations are expanded in italics, though non-specific abbreviation markers (points, etc.) are given in parentheses (), e.g. “mån” for “mān” but “S(ílfur)” for “S.” Above-line additions are indicated with inward-facing addition markers ‘ ‘ and marginal additions with outward-facing ‘ ‘, while deletions are indicated with deletion markers † †. Illegible text is indicated with the digit 0, with the number of digits corresponding to the assumed number of illegible characters. Supplied text is given in square brackets [ ].

These practices are likewise followed, with some differences, in the critical edition at the end of this dissertation (Appendix D).

Normalized word-forms are given in italics, with definitions glossed in single quotations ‘ ‘. Where relevant, grammatical information will be given in SMALL CAPITALS; abbreviations can be found in the abbreviation list. Normalization of Nordic forms follows the standards discussed in §1.2.

Sigla and citing of tokens

Tokens cited directly from manuscripts of Guta lag are given in angled brackets ⟨ ⟩ followed by the siglum of the manuscript: A (B 64 ‘Codex A’), B (AM 54 4to ‘Codex B’), G (B 65), or D (AM 55 4to). When no siglum is given, the token derives from Codex B.

Tokens cited from runic inscriptions are given in bold followed by the inscription’s number according to the series Sveriges runinskrifter and the edition Danmarks runeindskrifter (Jacobsen and Moltke 1942). Tokens cited from the runic calendars (§1.3.3) are also given in bold, followed by the siglum CR (Computus Runicus) for the 1328 calendar and AGW (Analecta Gotlandensia Walliniana) for the calendar from 1527. Page and line numbers are given in the format 0:0, date and month are in the format 0/0, following the practices in Lithberg and Wessén (1939), where these forms can be found.

Tokens cited from the Statutes of St. Catherine’s Guild (§1.3.4) are given in italics followed by the siglum StSC and line number according to the transcription in Pernler (1986, 70-71).

Translations and glosses

Unless followed by a citation of a secondary source, all translations and glosses of source materials are my own. I have consulted Christine Peel’s English translations of Guta lag and Guta saga (Peel 2015) as well as the glossary in her dissertation (Peel 2006) as an aid, though have attempted to provide a translation that best shows my own understanding of the source material; commonality with Peel’s works are nonetheless inevitable.
Chapter 1

Old Gutnish and Codex B

1.1 A Danish history of Gotland

1.2 Old Gutnish in its linguistic context
- The Nordic languages
- Features of Old Gutnish grammar
- The Normalization of Old Gutnish

1.3 The Corpus of Old Gutnish
- Guta lag
- Guta saga
- Runic Corpus
- Statutes of St. Catherine’s Guild
- Gutnish today

1.4 Previous scholarship
- Editions and manuscript studies
- Linguistic studies

1.5 The Present Study
- Theoretical frameworks
- Methods
- Outline of the present study

Copenhagen, Arnamagnæan Collection, AM 54 4to has, since its first mention in a scholarly publication (Schlyter 1852), suffered the unfortunate fate of bearing the designation 'B'. As one of the two main codices written in Old Gutnish containing Guta lag, the medieval law code of the island of Gotland in the Baltic sea, Codex B is a crucial source for our understanding of both the easternmost Old Nordic language and the easternmost medieval Nordic law. Yet marked by its relatively young age, linguistic peculiarities, and foreign scribe, this sixteenth-century manuscript is quickly deemed a corrupt version of the text and language, and thus inferior to the elder manuscript Stockholm, Royal Library, B 64, better known as ‘Codex A’.

Codex B was written in 1587 by David Hansen Bilefeld, a Danish priest on Gotland at a time when the island formed part of the Kingdom of Denmark. Bile-)
feld writes in the colophon that he copied the text from a manuscript written in 1470; this manuscript, now lost, may too have been copied by a Danish priest or magistrate. Nevertheless, the text of Guta lag in Codex B is not written in Bilefeld’s native Danish, but rather in the related, though foreign and antiquated language, Old Gutnish.

Previous scholarship of Guta lag and the Old Gutnish manuscript corpus is in general agreement that Codex B shows a markedly younger form of the language yet preserves an older recension of the text than Codex A (thus e.g. Schlyter [1852], xi-xii; Pipping [1905-07], xviii; Holmbäck and Wessén [1979b], lxv). Taking its point of departure in this sentiment, the present study investigates the text, context, and language of Codex B, focusing on two central questions:

1. How does Codex B differ from Codex A linguistically, and from the rest of the Guta lag corpus textually?
2. What are the sources of these differences?

In other words, are these differences due to the retention of older textual or linguistic forms, or are they later developments in Codex B or its recension? Are they the result of the Danish scribe of Codex B, or were they already present in the now-lost exemplar manuscript from 1470? Finally, is it possible to determine, as Pipping (1901, 73) previously mused, whether the exemplar manuscript was also copied by a Dane?

Before turning to Codex B and the other Guta lag manuscripts in Chapters 2-6, the present chapter provides the background for the present study. The first section (§1.1) examines the medieval history of Gotland with focus on the island’s connection to Denmark to understand why a Danish priest would have been interested in copying a manuscript containing the Gotlandic law. The language of medieval Gotland and its position within the broader scope of Nordic languages is discussed thereafter (§1.2), followed by a discussion of Guta lag and other sources of Old Gutnish (§1.3). Following these is a presentation of previous research into Codex B, beginning with editions of the manuscript and followed by linguistic studies (§1.4). Finally, the theoretical frameworks, methods, and outline of the present study are presented in the closing section (§1.5).

1.1 A Danish history of Gotland

When Valdemar Atterdag invaded Gotland in 1361, he ushered in decades of warring over control of the island, followed by two and a half centuries of Danish rule. Yet by the time of this forceful takeover, Denmark had already been exerting some influence on Gotland for nearly two centuries.
In the twelfth century, when manuscript accounts connect Gotland to Sweden, the Gotlanders began minting a domestic coinage, predating the earliest medieval Swedish coinage by forty years. Myrberg (2010) argues this coinage to be an assertion of Gotland’s independent role as a trading power in the Baltic in the face of surrounding rising foreign powers, including the island’s southern neighbors Denmark and Germany. The earliest coinage, dating from the 1140s, shows clear influence from northwestern Germany and Frisia, both in their iconography (a clover cross on the obverse with a church on the reverse) and production method (a particularly angular hammering known as Vierschlag), claims Myrberg (2010, 163).

A second coinage, produced in Visby by 1170, imitates Danish coins during the reign of King Niels (r. 1104-1134) inscribed with the words PAX PORTA ‘peace of the gate’, though with the addition NI, NY, or NV, for NOVA ‘new’, clearly in reference to the rise of Visby as the main trading port on the island. This new coinage, argues Myrberg (2010), shows a clear shift of focus towards Denmark:

The PAX PORTA-coins indicate that the Gotlanders oriented themselves towards the Danish sphere at this time. The important Danish ally was in this case not primarily the king but the Church and its primas, head of all Scandinavian bishops and dioceses. The Danish nobility were also intimately tied to the new royal families in Swedish Östergötland, antagonists of the Svear. Thus the Gotlanders build their new alliances to stand free from the Svear but not to become dependent on the German connections. (Myrberg 2010, 170)

The connection to the Church in particular is significant. Around 1130 Gotland became a part of the Diocese of Linköping in Östergötland (Myrberg 2010, 166),

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1 The earliest account comes from Wulfstan of Hedeby’s voyage (ninth century) in Alfred the Great’s translation of Orosius, found in the eleventh-century manuscript London, British Library, Cotton Tiberius B.ii., wherein the traveler claims Gotland belongs to Sweden (“and þās land hȳrað tō Swēom”; Sweet 1908, 21). Peel (2015, 255) warns that Wulfstan’s account “must be treated with caution”, as it claims Blekinge, which was Danish by the eleventh century, to be Swedish in the ninth. A twelfth-century account of bishoprics and church divisions in the North, known as the Florence List (Florence, Biblioteca Medicea Laurenziana, Codex Ashburnham 1554) lists a number of Swedish ‘islands’, including Guthlandi. Again caution must be employed, due to a number of other errors in the document (cf. Nyberg 1991, 169, 170). The oldest written record of the name Gotland can be found in an eleventh-century runic inscription in Uppland, which mentions Swedes taking tribute in Gotland (þa þir · kialt · toku · a kutlanti U 614).

Evidence in the opposite direction, namely Danish control over Gotland in the eleventh century, might be found in Adam of Bremen’s account of the North. Gotland is curiously not mentioned in the Gesta Hammaburgensis ecclesiae pontificum, though the island of Hulmus or Holmus, presumably Bornholm, is mentioned twice. The second mention describes a celebrated Danish port on an island near Scania and Götaland (“illam, quae Sconiae ac Gothiae proxima Holmus appellatur, celeberrimus Daniae portus et fida stacio navium”), which may instead be in reference to Gotland (cf. Schmeidler 1917, 243).
which it would remain until the founding of a separate Diocese of Visby in 1572. As with the other Scandinavian dioceses, Linköping came under the Archdiocese of Lund at the latter’s founding in 1104 and remained at least nominally subordinate after the founding of a Swedish archdiocese at Uppsala in 1164 (Sawyer and Sawyer 1993, 115; see also Pernler 1977, 60-65).

It was under these circumstances that Guta lag, the law code of the Gotlandic people, came to be codified. The turn of the thirteenth century saw the codification of the Danish provincial laws, starting with Skånske lov—covering the regions of Scania, Halland, Blekinge, and Bornholm—sometime between 1202 and 1216 and likely under the direction of the Danish archbishop of Lund, Anders Suneisen (c. 1167-1228). The latter was likely also behind the codification of Guta lag around 1220, considering his interest in both provincial law (having commissioned the Latin translation of Skånske lov) and in the island of Gotland, which he visited in 1207 (Peel 2015, xix; Koch and Olrik 1942).

The earliest documentation for Swedish political control over Gotland stems from the reign of Magnus III Ladulås (r. 1275-1290) who in 1285 issued a decree (SDHK 2015, no. 1318; Yrwing 1940, 63-66) compelling the islanders to pay an annual levy known as Ladongsleme (OŚw. lēþungslami) around midsummer (“singulis annis circa festum beati Johannis Baptistæ”). The decree alludes to an earlier state of affairs, wherein the Gotlanders were neither required to join Swedish military expeditions nor pay the levy unless demanded by the king in writing (“nisi expeditio ipsa esset eis per literas nostras”).

Only a decade prior, however, the same king granted Gotlandic merchants the right of toll-free trade in the Kingdom of Sweden (“Regni nostri”; SDHK 2015, no. 1000); that same year, 1276, Magnus Ladulås granted similar privileges to merchants in Riga, well outside his kingdom, specifically mentioning the rights already given to merchants from Gotland and Lübeck (“velut illi de Gotlandia et Lubeke similili modo servent”; SDHK 2015, no. 991). Magnus Ladulås was not the first king to grant such privileges to Gotlandic traders; nearly half a century before, King Henry III (r. 1216-1272) granted toll-free trade in England (SDHK 2015, no. 512), making no mention of Sweden or the Swedish king, indicating the Gotlanders’ autonomy in such dealings in the mid-thirteenth century.

Following the death of Magnus Ladulås in 1290, Sweden fell into a civil war between the king’s son Birger Magnusson (r. 1290-1318) and the new young king’s brothers Eric and Valdemar. The resolution of the conflict in 1310 resulted in the division of Sweden into three parts, with Birger receiving Gotland, among other regions. Significantly, the treaty specifies Gotland together with the city of Visby

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1 Tamm and Vogt (2010, 48).
2 On the connection between the decree from 1285 and the final chapter of Guta saga, see §1.3.2 below.
3 See also Yrwing (1940, 9-45).
1.1. A DANISH HISTORY OF GOTLAND

("et terram Gothlandiae cum Visby"; SDHK 2015, 2376). Following this division of the kingdom, in 1313, Birger raised the taxes installed by his father, which would eventually be abolished by his successor, Magnus IV Eriksson (r. 1319-1364), in 1320 (cf. SDHK 2015, no. 3018).

It was during the latter’s reign that the Danish king Valdemar IV Atterdag (r. 1340-1375), in his campaign to restore Denmark to its previous greatness, invaded the island of Gotland in 1361, augmenting his title to King of the Danes, Slavs, and Goths ("Danorum, Sklavorum, Gothorumque rex"; e.g. SDHK 2015, no. 8382, September 1363). A power struggle ensued from three angles, with Denmark on one side under Valdemar Atterdag and his daughter, Queen Margaret I (r. 1387-1412); Sweden on another side under Albert of Mecklenburg (r. 1364-1389); and the Teutonic Order on the third front, especially under the Grand Master (Hochmeister) Konrad von Jungingen (r. 1393-1407) and his brother, Ulrich (r. 1407-1410).

By the turn of the fifteenth century Sweden was no longer a major force on the island, and negotiations regarding control were held between Queen Margaret, whose power across Scandinavia culminated in the foundation of the Kalmar Union (1397) and executed through her nephew Eric of Pomerania (r. 1389-1439), and the Teutonic Order, whose power across the Baltic was beginning to decline. The latter ceded Gotland, after nearly a decade of negotiations, in 1408, issuing in two and a half centuries of Danish control over the island.

Soon thereafter, in 1411, Eric began construction on Visborg Castle, a fortification in the city of Visby where, after the Engelbrekt rebellion of 1434, the deposed king would spend his final years. The untimely death of his nephew and successor, Christopher of Bavaria (r. 1440-1448), in 1448 led to a true dissolution of the Kalmar Union, with Sweden electing Karl Knutsson Bonde (r. 1448-1457, 1464, 1467-1470) to the throne, and the Danes electing Christian I (r. 1448-1481).

The newly elected kings quickly struggled for the crown of the third realm, Norway, as well as for control of the other territories of the dissolving union. Karl Knutsson invaded Gotland in 1449, only to be stopped in Visby by the Danish nobleman Oluf Axelsen Thott (†1464), who would later become vassal of the island (Yrwing 1978, 56-63).

A second Swedish attempt at taking Gotland occurred in 1524 under Gustav Vasa (r. 1523-1560), who was determined to gain control over territories he considered Swedish. At the Treaty of Stettin in 1570, however, Sweden was forced to renounce any claims over these lands, though the eastern Danish territories of

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5See e.g. Yrwing (1978, 51-54), Arup (1932, 144-151), and Eimer (1966).
7Issued 1 November 1408 in Marienburg (Dipl. Dan. 2010-11, no. 14081101001).
8Plans for a fortification had likely already been started by members of the Teutonic Order; cf. Sørensen (2014, 305), Eimer (1966, 306).
Scania, Blekinge, and Halland would later be ceded to Sweden at the Treaty of Roskilde in 1658 (Yrving 1978, 77-79). Gotland was ceded to Sweden in 1645 as a result of the Treaty of Brömsebro (Linton 1995, 435), thus ending centuries of Danish influence and control over the Baltic island.

### 1.2 Old Gutnish in its linguistic context

Old Gutnish (OGu.) and its modern descendant Modern Gutnish (Gu.) belong to a group of related languages known as the Nordic languages or North Germanic, a branch of the Germanic subfamily of the Indo-European languages. Within historical linguistics, the most important Old Nordic language has traditionally been Old Icelandic, largely due to its immense corpus of saga literature together with the preservation of many archaic features in Modern Icelandic. As a consequence, the term Old Norse is often used synonymously with Old Icelandic, though it may also be used to refer to the Old Nordic languages in general (Ottosson 2002, 787). To avoid ambiguity, I will refrain from using the term Old Norse in reference to a single language; instead, I will group the North Germanic languages preserved in manuscript material under the term Old Nordic, and refer to individual languages therein by unique names.

The following section presents an overview of the Nordic languages, both Old Nordic and modern language variants, from which I have drawn comparative material, together with a reference to the standard dictionaries whose normalization practices I follow. Thereafter I discuss some characteristic features of Old Gutnish and conclude with a description of the normalization practices I have adopted for the present work.

#### 1.2.1 The Nordic languages

The Old Nordic languages are traditionally divided into two groups, representing two historical branches of the North Germanic family tree, namely Old East Norse and Old West Norse. This bifurcation of the Nordic languages is generally accepted among scholars, though there is little consensus as to exactly which linguistic features distinguish these two branches. Furthermore, the position of Old Gutnish

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10 Sometimes referred to as Gotlandic. Though the terms have traditionally been used interchangeably, one should perhaps maintain a difference between Gutnish (Sw. gutniska or gutamål), being the descendant of Old Gutnish, and Gotlandic (Sw. gotländska), the dialect of Swedish as spoken by Gotlanders (p.c. Rasmus Lund, 31 July 2017). See also §1.3.5.

11 Noreen (1913, 17-18), for example, lists nine differences between East and West Norse, while Brøndum-Nielsen (1928-73, 2-4) lists twelve, though lacks two of those listed by Noreen. Wessén (1968, 32-33) adds one difference not found in either of the earlier two lists, though gives only eight
1.2. OLD GUTNISH IN ITS LINGUISTIC CONTEXT

on the family tree is at times the subject of debate; Schulte (2002, 878-879) notes that “[o]n a surface level, OGu. shows a characteristic blend of [East Norse] and [West Norse] isoglosses plus a number of single language developments”. The tendency within Old Norse scholarship, however, is to group Old Gutnish with the East Norse languages.

Old West Norse is mainly represented by Old Icelandic (OIce.), the language of Iceland from the settlement (ca. 874) until ca. 1350, though the period can be delimitated to what Noreen (1923, 8) refers to as Classical Old Icelandic, ca. 1150-1350. Closely related to Old Icelandic is Old Norwegian (ONorw.), the language of Norway from roughly the same period. Given the prevalence of Old Icelandic, I will primarily cite Old Icelandic forms as representative of Old West Norse, following the normalization practices set by the Dictionary of Old Norse Prose (ONP 2010).

These two languages are further survived by Modern Icelandic (Icel.) and Norwegian (Norw.), the latter being marked by wide dialect variation and two written standards, Bokmål or Dano-Norwegian (based on written Danish) and Nynorsk. Modern Icelandic forms follow the standard given in Íslensk Orðabók (Ásgeir Blöndal Magnússon 1989); Modern Norwegian will generally refer to Nynorsk as standardized in Norsk Ordbok (1966-2016). Also belonging to the West Norse languages is Faroese (Far.), the language of the Faroe Islands; forms cited are taken from Føroysk Orðabók (Poulsen et al. 1998).

Old East Norse comprises the languages of Sweden and Denmark from ca. 800 until the Reformation. More specifically, Old Swedish (OSw.) refers to the language of the earliest law codes of Sweden, ca. 1225-1350, which Noreen (1904, 3) labels Classical Old Swedish. Normalization of Old Swedish is a constant difficulty in current scholarship; in general, I will follow the same practice for Old Swedish as for Old Gutnish (see §1.2.3), with the exception that the (prevocalic) voiced fricatives [ɣ] and [β] are given as gh and v, and the svarabhakti vowel as e. Old Swedish is survived today by Modern Swedish (Sw.); forms cited are taken from Svenska Akademiens Ordbok (SAOB 1898-).

total, while Haugen (1976, 200) has twelve, three of which are not found in any of the other lists. Ottosson (2002, 790-791) lists the most differences — eighteen in total — five of which he dates to after 1100.

While the purpose of the present study is not to settle the debate as to whether or not Old Gutnish belongs to the East Norse branch, it will become evident throughout that the language has more innovations in common with Old East Norse than with Old West Norse; developments which also occurred in Old West Norse are furthermore not always clear in their chronology, making it difficult to pinpoint whether such changes are “common” innovations in Old Gutnish and Old West Norse (cf. Williams 2007, 236). Loss of *u̯ in anlaut before r, for example, is argued by Eklund (1991, 150, 178 et passim) to be an independent development on Gotland, while the widespread presence of i-umlaut in Old Gutnish is often the result of leveling (§4.3.7) and frequently does not align with Old West Norse.

Cf. the discussion in Williams (2012) and Boeck (2013, 79ff.).
Old Danish (ODa.) is used specifically to refer to the period from 1100-1515, the period covered by Gammeldansk Ordbog (GDOB 1999-), whose normalization practice I follow with one exception: the use of macrons to indicate long vowels. However, as the main topic of the present work is a post-Reformation manuscript copied by a Dane, references to Danish forms will more frequently be given in Modern Danish (Da.), the descendant of Old Danish from ca. 1500 until the present day; forms are taken from Ordbog over det danske Sprog (ODS 1919-).

Alongside the standard languages Swedish and Danish are a number of dialects or languages which are more difficult to place in the family tree, though provide crucial insights into the history of the Nordic languages. In Central Sweden, the Dalecarlian dialects have increasingly come under closer scrutiny by language historians, especially the Elfdalian (Elfd.) language spoken in the Älvdalen parish, due to its linguistic conservatism. Elfdalian forms cited follow the normalization practice in Älvdalsk Ordbok (Steensland 2010). Also belonging to the Upper Siljan (Sw. Ovansiljan) group of Dalecarlian languages (cf. Levander 1925-1928, 19ff. and Sapir 2005, 4-8) is the language variant spoken in the parish of Orsa (Sw. Orsamål); forms cited are taken from Orsord (Ohlén and Olander 2013).

1.2.2 Features of Old Gutnish grammar

As an Old Nordic language, Old Gutnish closely resembles its sister dialects, though key differences set the language apart. As Söderberg (1879) notes:

Den skandinaviska dialekt, med hvilken vi göra bekantskap redan i Gotlands äldsta runinskrifter med yngre runor, men hvars mest omfattande och vigti-gaste språkminnesmärken vi dock träffa i de bevarade handskrifterna af Guta-lag och Gutasaga, intager en så egendomelig ställning såväll till den svensk-danska som till den norsk-isländska grenen af den skandinaviska språktam-men, att det torde kunna anes fullt berättigadt att behandla denna dialechts grammatik särskilt. (Söderberg 1879, 1)

[The Scandinavian dialect, with which we already become familiar in Gotland’s oldest runic inscriptions with the younger futhark, though whose most comprehensive and important linguistic monuments we find in the extant manuscripts of Guta lag and Guta saga, holds as unique a position to the Swedish-Danish as to the Norwegian-Icelandic branches of the Scandinavian language tree, that it may be considered justifiable to treat this dialect’s grammar separately.]

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14 For an outline of Elfdalian language and history, see Sapir (2005). In the present work, I intentionally use the term Elfdalian (from Sw. Älvdalska) instead of the equally common Övdalian (from Elfd. Övdalsk) on purely linguistic grounds, as Elfdalian is permissible in English both phonetically and orthographically, while Övdalian is impossible.
1.2. OLD GUTNISH IN ITS LINGUISTIC CONTEXT

So far no complete grammar of Old Gutnish has been published, and discussions of the language are usually presented in contrast to the other Old Nordic languages, most frequently Old Icelandic and Old Swedish. The following provides a synthesis of the main features of Old Gutnish as presented by Söderberg (1879, 47), Noreen (1904, 22-23), Wessén (1968, 107-108), Bandle (1973, 106-109), Haugen (1978, 210-213), and Schulte (2002, 89). No two scholars give an identical list of features, nor are the features always presented with the same explanation:

1. Old Gutnish preserves the Proto-Germanic diphthongs *ai and *au: stain masc ‘stone’, dauþr adj ‘dead’ (OIcel. steinn, dauðr; OSw. stēn, dø̄ þer; Gu. stain, daudar). Nordic i-umlaut of *au > *øy develops into oy (Gu. åi): hoyra wk vb ‘to hear’ (OIcel. heyra; OSw. hø̄ ra; Gu. håirä).

Söderberg (1879), Noreen (1904), Wessén (1968), Bandle (1973), Haugen (1976), Schulte (2002)

2. Before geminates ai and au contract to a: nom sg masc ann ‘one’, fem ain; nom sg masc dauþr ‘dead’, neut datt ‘dead’ (OIcel. einn, ein; dauðr, dautt; Gu. ann, ain; daudar, datt).

Söderberg (1879), Noreen (1904)

3. PGmc. *eu develops into a triphthong iau, perhaps via a medial stage *iǫu: liaus neut ‘light’ (OIcel. ljós, OSw. liūs, Gu. liaus).

Söderberg (1879), Noreen (1904), Wessén (1968), Bandle (1973), Haugen (1976), Schulte (2002)

4. PGmc. short *u is preserved due to the lack of a-umlaut: sup brutit ‘broken’ (OIcel., OSw. brotit; Gu. brûti).

Söderberg (1879), Noreen (1904), Wessén (1968), Bandle (1973), Haugen (1976)

5. Before anteconsonantal r, however, *u lowers to o: korn neut ‘kernel, grain’, þorka str vb ‘to dry’ (OIcel. korn, þurrka; OSw. korn, þørka; Gu. kåmn, tärkä). This lowering is often blocked by preceding b: burt or bort adv ‘away’ (OIcel. burt; OSw. bort; Gu. burt or bårt).

Söderberg (1879), Noreen (1904), Wessén (1968), Bandle (1973), Haugen (1976)

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15 Previously published in Wessén (1959, 515).
16 Fårö only.
6. Nordic u-umlaut, which is stronger in the west (Bandle [1973], 28ff.), is entirely missing in Gutnish: *hauþ neut ‘head’, nom pl barn neut ‘children’, hán pron ‘she’ (OICel. hœfuþ, bœrn, hó; OSw. hovuþ, barn or bœrn, hön; Gu. haud, barn or ban, ha).

Söderberg (1879), Noreen (1904), Wessén (1968), Haugen (1976)

7. Nordic i-umlaut, on the other hand, occurs in more environments in Old Gutnish than in the other Old Nordic languages, most notably in short syllables, where typically both an umlauted and non-umlauted form co-exist: staþr, steþr masc ‘place; city’; rugr rygr masc ‘rye’ (OICel. staðr, rugr; OSw. staþer, rogher or rugher; Gu. stad or städ, ryg).

Wessén (1968), Schulte (2002)

8. The umlaut vowels *ǣ and *ø̄ are not found in Old Gutnish, having merged with the higher vowels ē (Gu. e or ei) and ū (Gu. ū): mēla wk vb ‘to speak’, dȳma wk vb ‘to judge; to deem’ (OICel. mǽla, dǿma; OSw. mǣla, dø̄ ma; Gu. melä or meilä, döimä).

Söderberg (1879), Noreen (1904), Wessén (1968), Bandle (1973), Haugen (1976)

9. OGu. ī, of various origins, often corresponds with OICel., OSw. ē: sīa str vb ‘to see’, vīr pron ‘we’ (OICel. séa > sjá, vér; OSw. sē, vīr; Gu. säi, vör).

Söderberg (1879), Wessén (1968), Haugen (1976)

10. Breaking of PGmc. *e, which is stronger in the east (Bandle [1973], 52ff.), is especially strong in Gutnish, where the original outcome ia eventually fronted to ie (Gu. jā): mielk fem ‘milk’, iek pron ‘I’, ieta str vb ‘to eat’ (OICel. mjǫlk, ek, eta; OSw. miølk, iak, æta). Gutnish does not distinguish between a-breaking (OICel. ja; OSw. ia) and u-breaking (OICel. ja; OSw. iø or io) except in long stems (Pipping [1905-07], lxxviii-lxxix; see also Hesselman [1945], 63): iorþ fem (OICel. jørd; OSw. iorþ; Gu. jård).

Bandle (1973), Haugen (1976)

11. East Norse breaking of *y (from *i) > iū before *ngw, *nkw, and *ggw (cf. Bandle [1973], 54-55) does not occur in Gutnish: singua str vb ‘to sing’, stinqua str vb ‘to leap up’ (OICel. syngva or syngja, støkkva; OSw. siūnga, stiūnka or stinka; Gu. singgä, sinkä).

Note e.g. OGu. fē neut ‘cattle; moveable property’ < PGmc. *fēhu‑, rētr adj ‘right; straight’ < *rehta‑ (OICel. fē, rētr, OSw. fǣ, rǣttr; Gu. fā, retar) speak against a “raising” of *ē > i in Old Gutnish (see also Vrieland [2013]).
1.2. OLD GUTNISH IN ITS LINGUISTIC CONTEXT

Wessén (1968), Haugen (1976)

12. OGu. hier adv ‘here’ (OIcel. hér; OSw. hēr; Gu. jār) shows the diphthongization or breaking of PGmc. *ē₂.\(^{18}\) Breaking is also found in 3 sg pres ier, pl. ieru ‘is, are’ as variant forms of ir, iru (OIcel. er, eru; OSw. ær, æro; Gu. jār, jāro\(^{20}\)).

Söderberg (1879), Noreen (1904), Bandle (1973), Schulte (2002)

13. Word-initial *y is lost before r: raþi rem ‘anger, wrath’ (OIcel. reië, OSw. vrēþe)\(^{21}\)

Söderberg (1879), Noreen (1904), Haugen (1976), Schulte (2002)

14. Feminine n-stems take the gen sg ending -ur (from PGmc. -ōnaz): festur ‘pledge’, kyrkiur ‘church’, (OIcel. festu, kyrkju, OSw. festu, kirkio)\(^{21}\)

Noreen (1904), Wessén (1968)

15. An early pres stem of the modal verb ‘shall’ lacks sk-: 3 sg pres al, skal, pl. ulu, skulu (OIcel. skal, skulu; OSw. skal, skulu or skula; Gu. skall, skulo).

Noreen (1904), Wessén (1968)

Further differences between Old Gutnish and the other Old Nordic languages are especially found in the lexicon. A few Gutnish words have been loaned from a Baltic language (Säve 1859, xxx; Bugge 1877-1878, 156), including OGu. klēti neut ‘shed’ (cf. Lithuanian klė́tis, Latvian klēts) and Gu. mausä or mausa fem ‘fly (insect)’ (cf. Lithuanian mūsė or mūsià, Latvian mūsa or mūsa).

A well-known semantic difference is lamb neut, which means ‘(adult) sheep’ in Old Gutnish, as in Gothic, whereas cognates in the remaining Germanic languages all mean ‘lamb, young of a sheep’. This and other apparent similarities with Gothic have led some scholars to argue for an East Germanic connection or substrate in Gutnish (e.g. Bugge 1877-1878, 148-158). While the aim of the present study is not to take up this discussion, it should be noted that most apparent connections are either common archaisms or the outcomes of distinct processes (cf. Vrieland 2017, 790).

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\(^{18}\) Sometimes called “Birka” diphthongization or breaking; cf. Widmark (1994).

\(^{19}\) Separate plural verbal endings are only found on Fårö (Gustavson 1977, 34).

\(^{20}\) No modern descendant of OGu. raþi is known. Occasionally initial *ur hardened to br, though examples are only known from Modern Gutnish, e.g. brāidā str vb ‘to twist’ (OIcel. riá; OSw. vříha); cf. Gustavson (1948, 162-163).

\(^{21}\) Only preserved in frozen expressions, e.g. til körkur ‘to church’ (Säve 1859, xv).
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CHAPTER 1. OLD GUTNISH AND CODEX B

1.2.3 The Normalization of Old Gutnish

As with Old Swedish and Old Danish, Old Gutnish lacks a standard for normalization. In her edition of Guta saga, Peel (1999, lx) informs her reader that she has “normalised, or more strictly standardised, to the most common usage in the manuscript,” a practice which led Mitchell (2002, 1377) to ask: “to what?” While one may indeed be critical of Peel’s “various silent emendations” (Mitchell 2002, 1387), her standardization of the language is nevertheless largely consistent. Peel neutralizes vocalic variation in unstressed lexemes, writing e.g. miþ for miþ, meþ; et for the conjunction at, et. She omits superfluous graphemes such as c and j, opting instead for k and i in all instances; v indicates word-initial /u̯/ only, with all other instances of /u̯/ and /u/ being rendered ⟨u⟩. On the other hand, Peel preserves the equally superfluous qu, x, z to represent the clusters /kʊ/ ks ts/.

One also finds a few inconsistencies in Peel’s standardization practice, due in part to the limited corpus. For example, she spells OGu. borg ‘fortress’ as burg but the settlement of Torsburgen as Þorsburg. Peel furthermore attempts to resolve a heavily debated form *staþr, *steþr ‘city, place’ by positing the umlauted variant in the ACC PL steþi only, rendering the ACC SG and DAT SG as staþ, although ⟨steþ⟩ occurs in the manuscript as well.

Despite these minor details, Peel’s edition of Guta saga is the first intentional attempt at standardizing the orthography of this marginally attested language. In her dissertation on Guta lag, Peel (2006, 56-57) further describes some specifics of her “normalized, or more strictly standardized” (2006, 55) presentation of the language. In the present work, I will adhere to an orthographical standard based off that begun by Peel (1999, 2006), which I have further adapted and developed, to the best of my ability, to be consistent and accurate to the language found in the Old Gutnish manuscripts. The main principles of this orthographical standard are outlined below:

Long vowels are indicated with a macron ā ē ī ō ū ȳ in order to distinguish from the short vowels a e i o u y.

The diphthongs are written ai au oy and the characteristic triphthong iau.

The weak vowels in non-root syllables are spelled a i u, e.g. NOM PL dagar, DAT SG dagi, DAT PL dagum ‘day’.

When /a/ alternates with /e/ in root syllables, both forms are given, with a first, e.g. þat, þet ‘that’. Similarly, both forms are given for alternating /i/ and /e/, with i first, e.g. miþ, meþ ‘with’.

Peel notes the following: “(1) c in the manuscripts has been rendered as k throughout; (2) ch has been rendered as k, gh as g; (3) w has been rendered as v if consonantal but as u if vocalic; (4) u has been rendered as v if consonantal, but as u if vocalic, although hu and su have been retained” (Peel 2006, 56).
1.3. THE CORPUS OF OLD GUTNISH

The semivowel /i/ is not distinguished from its vocalic counterpart /i/, e.g. biþia ‘to pray’.

The semivowel /u/ is distinguished from its vocalic counterpart /u/ in word-initial position, being spelled v, e.g. viþ ‘holy place’. Initial /ku/ is spelled qu as is most common in the manuscripts, e.g. queþa ‘to say’. Furthermore, a distinction is kept between /u/, spelled vu, and /fu/ [β], spelled fu, e.g. staþuar ‘landing place’, hafa ‘to have’.

The velar stops are always spelled k and g where the manuscripts often have ⟨c ch⟩ and ⟨gh⟩, e.g. skulu ‘shall’, dagar ‘days’.

The dental fricative is spelled þ in all positions, e.g. aþr ‘oath’.

The consonant cluster /ks/ is spelled x, e.g. siex ‘six’, while z is used to indicate the cluster /ts/, e.g. vaizla ‘reception, entertainment’ < *waita-slōn-. These spellings do not apply, however, to the genitive ending -s, e.g. GEN SG lands ‘land’.

All Old Gutnish lexemes cited in the present work are furthermore found in the glossary following these principles for normalization.

1.3 The Corpus of Old Gutnish

Gutnish fills a unique role among the Nordic languages as the only non-standard language variety “som kan sägas ega en historia” (Säve 1859, iii) [that can be said to have a history]. Though scant, the medieval corpus of Gotland is by no means insignificant and covers a variety of literary genres, including legal language, narrative prose, elegy, and alliterative poetry. Codex B only contains one of these texts, the law code Guta lag, though the present study draws comparative material from the remainder of the corpus, as outlined below.

1.3.1 Guta lag

As with other regions in the Nordic world, Gotland was governed by a set of orally transmitted laws eventually codified and put to parchment in the late Middle Ages. Containing around 14 000 words, Guta lag is the longest surviving text in Old Gutnish and the most important source of information on the language and societal structure of Medieval Gotland. The text survives in four manuscript recensions in a total of seven manuscripts. Only two recensions are preserved in the original Old Gutnish language, here referred to as recension α, only known from Codex A, and recension β, known from Codex B and its two descendant manuscripts Copenhagen, Royal Library, GKS 3363 4to (B₁) and Copenhagen, Royal Library, Kall
650 4to (B₂). The remaining recensions are only preserved in translation. Recension γ is found in a single parchment manuscript Stockholm, Royal Library, B 65 (G), containing a German translation from 1401. Recension δ consists of the Danish translation found in two manuscripts: the sixteenth-century paper manuscript Copenhagen, Arnamagnæan Collection, AM 55 4to (D) and its descendant Stockholm, Royal Library, B 68 (D₁).

While some provisions in Guta lag must stem back to an oral customary law, the codified law text likely dates to the early thirteenth century. Anders Sunesen, the archbishop of Lund from 1201-1228 who visited Gotland in 1207 and had a keen interest in the provincial laws of Denmark, was likely the driving force behind the codification of Guta lag. In a letter dated sometime between 1216 and 1223 Sunesen writes:

> Legem enim (vt Isidorus ait) loco et patriæ conuenire conuenit. Hinc est quod insula Gothlandiae, sicut longo maris tractu ab alijs terris separatur, sic illius incolæ in iure positiuo et consuetudinario tam secular quam Ecclasiastico ex magna parte variantur ab alijs populis.  

(Thus law (as Isidorus asserts) is suitably fitted to place and country. So it is with the island of Gotland: just as it is dragged far out in the sea and separated from other lands, so are its people in positive and customary law, both secular and ecclesiastical, for the great part different from other peoples.)

In the preceding sentence, Sunesen notes that every country has its own laws ("suas ac varias leges habeat"), which Holmëck and Wessén (1979 b, lxxii) consider sufficient evidence that a written law code had not yet existed. The codification of Guta lag must then post-date this letter, though still within the time Anders Sunesen held office, thus at some point in the 1220s.

Other theories regarding the dating of Guta lag are laid out in Peel (2015, 21-25). Each of these theories has its own merit and is more a question of how to define ‘codification’ or exactly what version of Guta lag is meant. Säve (1859, x) argues for an early date of composition (twelfth century or earlier) on the basis of language, explicitly referring to the oldest sections or provisions of Guta lag ("Guta Lags äldsta del"). Meanwhile Schlyter (1852, ix) contends Guta lag cannot be older than the latter half of the thirteenth century based on the provision regarding non-Gotlandic women’s inheritance. This seems to argue for a more finalized version of the law.

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23These manuscripts are all described in greater detail in Chapter 2 and listed in Appendix A.

24Codex A states “En vm ogutnisc fulc þa liauti|n tuar systrir gin ainu m bryþr” A 29r8-9 [And regarding non-Gotlandic people, then two sisters inherit as one brother]. Schlyter (1852, ix) interprets ogutnisk ‘non-Gotlandic’ here as referring to Swedes living in the countryside (as opposed to, for example, Germans living in Visby), and argues this provision to be a Gotlandic response to Birger Jarl’s law of inheritance, namely that it only applies to Swedes. It thus follows that Guta lag must post-date this legislation, leading Schlyter (1852, ix) to a dating in the late thirteenth century.
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text or, in the words of Jacobsen (1910, 80 fn. 1), “sin endelige Redaktion” [its final recension]. Dating the codification of Guta lag to the 1220s does not exclude either of these assertions; some provisions clearly predate the thirteenth century, tracing back to oral customary law, while others are clearly younger, having been added after the original codification.

Similarities to other Nordic laws

Immediately apparent in the format of Guta lag is the lack of structure; the text is not divided into balkar (‘books’ or ‘parts’, literally ‘beams’) as the Swedish provincial laws, and the order of individual statutes seems at times haphazard. This apparent disorder leads Peel (2015) to argue the text to be what Westman (1941, 14-15) refers to as a rättsbok, a written record of the local laws, rather than a lagbok, a complete and unified lawbook:

[Guta lag] could therefore be described as a selective record by an individual or individuals of the law in force in Gotland at a particular moment, amended and copied at various times to give rise to the preserved manuscripts; in other words, it is more a justice book [rättsbok] than a statute book [lagbok]. (Peel 2015, 11)

Wessén (1945, xix), on the other hand, argues for the opposite: “[Guta lag] är en verklig lagbok, d.v.s. den innehåller en formlig antagen och stadfäst text, som har haft normativ kraft” [Guta lag is a true lawbook, that is to say it contains a formally adopted and ratified text which had had normative power]. In this way, argues Wessén (1945), Guta lag differs from e.g. Äldre Västgötalagen and Östgötalagen, both considered rättsböcker by Westman (1941, 15). Notably, and in stark contrast to the reasoning given by Peel (2015, 11), these two laws are arranged into balkar.

Structurally Guta lag resembles the Danish provincial laws, e.g. Skånske lov, where related items are grouped together in small chapters, often with a chapter heading. This similarity in format may, at least in part, be attributed to the similar origins of these two law codes, if indeed both were instigated by Anders Sunesen of Lund. Schildener (1818, xxviiif.), on the other hand, finds the arrangement of Guta lag lends itself to division in balkar, even though no explicit headings or other division markers are found in the manuscripts. The discussion in §3.1 follows Schildener’s proposed sections for Guta lag.

Similarities between Guta lag and medieval Norwegian laws have been pointed out by Schlyter (1852, vi-vii), Wessén (1945, xx), and Peel (2015, 19-21), and there are clear indications of Norwegian influence on the Gutnish text. A comparison of the preface in Guta lag with the Norwegian Gulabingslog shows just how similar the two texts are in phrasing:
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_Guta lag_: Þitta ir fyrst upphaf i lagum örum: þet vīr skulum naikka haiþnu ok iātta kristnu, ok trúa allir ā ann guþ allsvaldanda. Ok hann þar bīþia þet hann unni oss är ok friþ, sigr ok hailu, ok þet et vīr magin halda kristindōmi örum ok trú vāri rētri ok landi örū bygdu. Ok vīr magin huern dag þet sȳsla ā allum gierningum, ok vilá örum, sum guþi sēi dyrþ i, ok oss sēi mest þarf at bēþi til līfs ok sīālar. (A 2r3-15, normalized)

[This is the first beginning in our laws: that we shall renounce heathendom and accept Christianity, and all believe in one God Almighty, and bid him that he grant us prosperity and peace, victory and health, and that we may retain our Christianity, and our right faith, and our inhabited land, and we may carry that our every day in all our doings and our desires, in which God is honored and which we most need, both in body and soul.]

_Gulaþingslǫg_: Þat er upphaf laga varra at ver scolom luta austr oc biþia til hins helga Crist ars oc friþar. oc þess at vēr halldem lande varo bygðu. oc lánar drotne varom heilum. se hann vinr varr. en ver hans. en guð se allra varra vinr. (_Keyser and Munch_ [1846-95], I, 1)

[This is the beginning of our laws: that we shall bow eastward and pray to the Holy Christ for prosperity and peace, and that we may retain our inhabited land and our king in health. May he be our friend, and we his, and may God be a friend to us all.]

Further similarities are especially evident in the church section of _Guta lag_. The seven chapters following the preface all begin with a variant of the phrase _Þet ier nū þī nēst_ [This is now next], frequently found in _Gulaþingslǫg_ as _Þat er nú því nāest_. The chapter regarding the raising of children closely parallels another Norwegian law, _Eiðsivaþingslǫg_, in the first two provisions:

_Guta lag_: Þet ier nū þī nest at barn huert skal ala sum fȳt verþr ā landi örū ok ekki ūt kasta. Vita skal hueriun kuna seng sīna þā en hān ī barn farum liggr. (A 2r16-2v1, normalized)

[This is now what follows, that every child, who is born in our land, shall be raised and not cast out. Every woman shall know her (own) bed when she lies in labor.]

_Eiðsivaþingslǫg_: ala skal barn huært. er boret uærðr. oc manz houuð er a. þo at nockor ørkymbli se a. oc ængu spilla. Sina sæng for skal huær kona uita. (_Keyser and Munch_ [1846-95], I, 375)

[Every child, who is born and has a man’s head, though some blemish be on it, shall be raised and none spoiled. Every woman shall know her (own) birthing bed.]
Norwegian influence on another Eastern Scandinavian law code, Hälsingelagen, has been discussed by Brink (2014). Central to his claim are vocabulary items not found elsewhere in Swedish law, which can either be found in Norwegian law or otherwise argued to be loaned from the west. Two such items are also found in Guta lag:

1. OGu. *vereldi* is used for the compensation amount for a murder, based on one’s rank. Holmbäck and Wessén (1979a, 250; 1979b, 355-6) consider this and the corresponding *værd* from Hälsingelagen to be loans from West Germanic (OE *wergild*, OFris. *wergeld*, OHG *wergelt*), though Brink (2014, 44-45) specifies Old English as the most likely candidate for the form in Hälsingelagen, noting further that “the natural background for this word would be Old Norwegian, and Old Norse legal and ecclesiastical language, which has many Old English loanwords”. Phonetically, the Old Gutnish term could only derive from Old English or Old Frisian, where palatal *g* develops into a glide [j]. Of the two, Old English is the more likely candidate. Further significant is the formation and declension of the Old Gutnish term, which has been reanalyzed as a *ja*-stem compound of the type *at-mēli* (OIcel. *at-mæli*). Ekwall (1904, 49) includes both *vereldi* and *værld* as examples of this type of compound, though the latter example is less clear; the only attestation in Hälsingelagen lacks both an ending -i and i-umlaut typical of this formation.

2. OGu. *vaizla* appears once in Guta lag in the compound *vaizluröl*, referring to a feast. Related to ONorw., OIcel. *veisla* (Icel. *veisla*), the form is found in Hälsingelagen as *væzla*, which Brink (2014, 49) notes “only occurs here in the Old Swedish laws”. The presence of the etymon in Guta lag need not speak for Norwegian influence on the Gutnish text, however, as the meanings differ. ONorw. *veisla*, in a legal context, specifically refers to the reception due the king upon his visit, which is also the meaning in Hälsingelagen. The Gutnish term, on the other hand, refers in general to a reception or party, which is also the meaning preserved in Icel. *veisla*.

Norwegian influence on Hälsingelagen is not unthinkable, considering the proximity of Norrland (the area under jurisdiction) to Norway. Western influence on Gotland, on the other hand, is surprising. Schlyter (1852, vii) notes the visit of St. Olaf to the island in the eleventh century would have given the Gotlanders an in-

25 An earlier (Swedish) version of the same article (Brink 2010) mentions the Old Gutnish form and Guta lag, which has curiously been removed in the later version.

26 Note that the pronunciation of En. *wergild* with [g] is influenced by the spelling.

27 “En huer sum obuþin cum|br til bryllaus eþa waizlur ols þa giel|di iii oyra” A 28v13; [And anyone who comes uninvited to a wedding or feast then pays 3 oyrir].
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sight into Norwegian law, though true influence on *Guta lag* must have been closer to the codification.

**Validity of *Guta lag***

While *Guta lag* was codified at a time when the Gotlanders seem to have asserted their independence from the mainland, it remained the law of the land for the entire duration of Danish control over the island. [Westman (1941, 19) notes a failed attempt by Christian IV to instate *Skånske lov* in place of the Gotlandic law in 1595. In his ordinance, the king states:

> menige vore undersotter paa vort land Gotland skulle aldelis herepter hafve dennom at rette epter dend skonske loug, men saa vit som recessen formelder och adviser, skulle de dennom herepter rette och forholde. (Secher [1887-1918, II, 693])

[All our subjects on our land Gotland should completely hereafter be regulated by the Scanian law, but that which the ordinance contains and shows, they should be regulated by and keep.]

[Wessén (1945, xxv) considers the ordinance discussed in the letter to now be missing, though in Secher (1887-1918, II, 693) reference is made to the so-called *Koldingske reces* from 1558 (published in Secher 1887-1918, I, 1-50). What is clear, however, is that the imposition of *Skånske lov* on the Gotlanders did not go as easily as hoped. A new set of ordinances from 1618 (published in *Handlingar rörande Skandinaviens historia* 1849, 359-397) outlines the king’s disappointment in his previous attempt at legislation:

> Och samme hans Kong: Maijtzs: forordninger, dog iche endnu Indtill denne tidt er bleffuen holdeth och effterkommet. (Handlingar rörande Skandinaviens historia 1849, 362)

[And the same his Royal Majesty’s ordinances, though which still until this time are not being held and observed.]

It is thus unclear whether the Danish king was ever successful in imposing *Skånske lov* on the island, though only a few decades later, in 1645, Gotland would come under the Swedish crown as a result of the Treaty of Brömsebro. By the following year, *Guta lag* was fully replaced by Swedish national law (Holmbäck and Wessén [1979b, lxxviii]).

Thus for the majority of the period from the thirteenth to the seventeenth century when *Guta lag* was in force on the island, Gotland belonged to the Kingdom of Denmark, though was heavily influenced by Germany as well. This becomes apparent in the survival of *Guta lag* both in Old Gutnish and in translation; no Swedish translation of the law text is known from the manuscript tradition.
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Danish ordinances from 1492 and 1537

During the period of Danish rule over Gotland, while Guta lag was still in effect, two Danish kings added supplementary ordinances to the law. The first was drafted in 1492 by King John (Da. Kong Hans; r. 1481-1513), who sent a team of councilmen and a bishop to the island to issue the ordinances. The preface specifically mentions “then gamble Gudlandz lough” (Schlyter 1852, 219) [the old law of Gotland], to which “disse Effterschreffne Artickler, och puncter” (1852, 219) [these following written articles and points] should be appended.

The second set of ordinances was issued by Christian III (r. 1534-1559) in 1537. Both sets of ordinances are written in Danish and are found together in the manuscript Stockholm, Royal Library, C 81, the only known complete copy. An incomplete copy is also known, copied by David Bilefeld and placed after the German translation of Guta lag in B 65 (§2.2.2).

City and Maritime Laws of Visby

Medieval Visby was an international center for trade during the Hanseatic period; its inhabitants were a mixture of native Gotlanders and foreign merchants, mostly German. The city’s unique status meant it was governed by separate legislation, Visby Stadslag [City Law of Visby]. The fourteenth-century manuscript Stockholm, Royal Library, B 63 preserves what may be the original copy of the law, having once belonged to the Visby city hall (Hasselberg 1976, 166). Although the manuscript is written in German rather than Gutnish, the preface stipulates the law was to be written in both languages. Schlyter (1853, vi-vii) questions whether the Gotlandic version of the law ever existed, considering it should have been together with B 63 in the city hall, for which there is no evidence.

Two fragments of a similar text are known from the thirteenth century and may represent an earlier form of the Visby law (Schlüter 1907). Again, the language is German, and there is no evidence for a Gotlandic version having ever existed, or even considered, as the preface claims the need for a law for those “dhat sic in dhemen namen godes begunde to versamende uppe gotlande dydesch tunghe” (Schlüter 1907, 492) [of the German tongue, who in the Name of God began to gather on Gotland].

In addition to the city law, a set of maritime legal provisions, Visby Sjörätt [Maritime Law of Visby], is known in German, Dutch, Danish, and French (Schlyter 1853). Unlike Guta lag and Visby Stadslag, the contents of Visby Sjörätt are neither native nor specific to Gotland, but are instead taken from the maritime laws of other centers of trade, namely Lübeck, Amsterdam, and Bruges, and repurposed for the Baltic island.
1.3.2 Guta saga

Gotland is also home to “one of the few samples of original, non-legal prose from the [Old East Scandinavian] area” (Mitchell 1984, 151), namely the pseudo-historical narrative of the island, its foundation, Christianization, and subjugation to Sweden known as Guta saga. This short narrative – approximately 1800 words in length – is known mostly from an Old Gutnish version found in A following Guta lag on fols. 43r-50v (§ 2.2.1). An incomplete copy of the text in Codex A, from which the episode of the conversion of Gotland by St. Olaf is notably missing, is found in the seventeenth-century paper manuscript, Bergen, Universitetsbibliotek, UBB Ms. 58. In addition to the Gutnish version is a full translation into German, found at the end of Guta lag in G; an Old Swedish fragment in the manuscript Stockholm, Royal Library, D 2; and two fragments in Danish in the manuscripts Copenhagen, Royal Library, NKS 408 8vo and Copenhagen, Royal Library, GKS 2414 4to (see Ljunggren 1959).

It is clear from the text itself that Guta saga is not the work of a single author, but rather the compilation of oral traditions and historical knowledge related by a later redactor. Early sections include the founding and hallowing of the island by Þieluar, and the birth of the triplets Guti, Graipr, and Gunnfiaun, from whom all Gotlanders descend. These early sections show traces of oral tradition, including older linguistic forms (al ‘shall’ for later skal), and alliterative verse:

Alt ir baugum bundit
bōland al þitta varþa
ok fāum þrīa syni aiga. (A 43r16-17, normalized)

[Everything is bound with rings; this shall become inhabited land, and we shall have three sons.]

The youngest section of Guta saga (apart from possible interpolations scattered throughout the narrative), crucial for dating the narrative as a whole, describe political connections to Sweden reminiscent of the late thirteenth century. As noted above (§ 1.1), in 1285 Magnus Ladulås imposed an annual levy on the Gotlanders, alluding to a previous law and custom of either joining on military expeditions or paying a tax. A description of the previous state of affairs is paralleled in the final chapter of Guta saga:

28 The title Guta saga, though somewhat misleading considering the narrative’s length and place of origin, is the most commonly used and accepted name for the tale, having been first used by Sāve (1852, 1859); cf. also Mitchell (2014, 157 fn. 7).

29 This manuscript has not been included in previous scholarship of Guta saga. It was catalogued by Jeff Love as a part of the project Stories for all time: The Icelandic fornaldarsögur (2012-2015).
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Pā hafa gutar val um at fara, en þair vilia, miþ sīnum snekkium ok ātta vikna vist, en ai maira. Pā en gutar efla ai fylgia, þañ gialdin fiauratiði marka penninga fyri hueria snekkii, ok þau at andru āri, ok ai at þy sama āri sum buþit var. Þet haitir laþingslami. (A 49r15-49v5, normalized)

Then the Gotlanders have the choice to go, if they wish, with their warships and eight weeks' supplies and no more. If the Gotlanders are unable to follow, then they pay forty marks in coin per warship, though the year after, and not the same year it was requested. This is called laþingslami.

The lack of mention of Magnus Ladulås’ taxation – or, for that matter, the increase of this tax in 1313 by his son, Birger Magnusson – has been given as argumentation for 1285 as a terminus ante quem for Guta saga.

Yet the nature of the text, both in language and content, speaks for a later dating of Guta saga. It is clear, as Mitchell (1984, 173-74) claims, that “the compiler of [Guta saga] was also a propagandist: he wanted to create an historical overview of the island that would demonstrate its ‘traditional’ independence.” Independence, that is, from Sweden. Neither Denmark nor any Dane are mentioned in Guta saga, a gap in content which would be striking if the text were compiled in the mid-thirteenth century, in the wake of Danish (especially ecclesiastical) influence on the island. Furthermore, there are clear indications that Gotland was autonomous during this period, at least in regards to trade: Albert of Riga (ca. 1165-1229), who allegedly founded the city together with Gotlandic merchants in 1201, declared the city’s monetary standard should be based on Gotlandic coinage; this standard was re-confirmed in 1305 by Archbishop Friederich von Pernstein (†1341), indicating the Gotlanders continued to use their own coinage. Trade privileges given to Gotlandic merchants by Henry III of England in 1237 and Magnus Ladulås of Sweden in 1276 further indicate an autonomous Gotland when dealing with trade. The need for a propagandist, nation-building narrative must then post-date Magnus Ladulås’ decree from 1285.

1.3.3 Runic Corpus

Nearly 400 runic inscriptions have been found on stones and other objects scattered about Gotland, spanning a chronological period from the third century AD through

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20 First given by Snöbohm (1874, 117), and later supported by e.g. Pipping (1905-07, ii), Läffler (1908, 142), Wessen (1943, xviii, xxxiv), and less explicitly Peel (2015, 267-9).
31 "Ejusdem valoris erunt Rigenses denarii, cuius et Guthenses, licet alterius formee" (Handlingar rörande Skandinaviens historia 1848, 2).
32 "Monetam autem in ciuitate fieri cuiuscumque formae, sit in potestate Domini Episcopi, dum tamen eiusdem bonitatis sit et ponderis, cuius est moneta Gothorum" (Handlingar rörande Skandinaviens historia 1848, 13).
the Reformation. Fourteen runic items date to the Early Runic period (Snædal 2002, Urnordisk, 3rd-6th cent.), some of which — G 269 (Mos lancehead, 3rd cent.), G 98 (Etelhem brooch, late 5th or early 6th cent.), G 121 (Gurfiles bracteate, ca. 500) — have been argued by some to be East Germanic rather than North Germanic (see Peterson 1998). Viking Age inscriptions are relatively fewer on Gotland than on the Swedish mainland, numbering only fifteen (two of which, †G 186 and †G 187, are lost); this is partly due to the proliferation of the so-called picture stones (Sw. bildstenar), for which Gotland is famous, which date from this period. Although the majority of them contain no text, six picture stones bear Viking Age inscriptions (cf. Snædal 2002, 48-53).

Also included in the runic corpus of Gotland are two calendars, though unfortunately both of the originals are lost. The elder of the two, supposedly dating to 1328, is known from the Danish physician and early runologist Ole Worm (1588-1684), who printed the calendar in his work Fasti Danici (published in 1626 and again in 1643). Worm’s own handwritten copy of the calendar survives today in the manuscript Copenhagen, Royal Library, NKS 203 8vo. The calendar fills twenty pages in the manuscript, starting with each of the twelve months of the year, followed by four pages of instructions on calculating the dates of Easter, Advent, the Ember Days, and the six ages of the world, all written in runes with transliterations above. The final four pages contain an Easter table, solar and lunar cycles, and an explicit, followed by two amulets against sudden death (moti braðum tauða) and water (moti uatni).

The younger of the two calendars is purported to date from 1527, and survives only in fragments in the Swedish bishop Jöran Wallin’s (1644-1723) handwritten work Analecta Gothlandensia Walliniana (Stockholm, Royal Library, Acc 1989/47). The fragments are found only on pages 657-672, which are out of their proper order, in the 980-page second volume of the Analecta (which fills a total of six volumes and two portfolios), and are interspersed with saints’ names and other notes. A glossary of dialect terms is found on page 659, containing such glosses as siau - septem ‘seven’ and Jaul - fest. Nat. ‘Christmas’. Wallin was furthermore aware of Johan Hadorph’s edition of Guta lag, which he references on page 657. Facsimiles of both calendars are published in Lithberg and Wessén (1939).

1.3.4 Statutes of St. Catherine’s Guild

One final pre-Reformation Gutnish text survives, though unfortunately only in copies dating from the seventeenth century. The text, barely more than 500 words in length, contains the statutes of a fraternity dedicated to St. Catherine of Alexandria († ca. 305) and founded 1443 by Botulf, priest of Björke parish in Gotland.

33“Yfru Mariŭ Meßŭ, Gothl. Lag. Cap LIX. vbi Hadorph” [the later Feast of the Virgin Mary, Guta lag Chapter 59 in Hadorph].
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The Statutes of St. Catherine’s Guild (StSC) contain rules of conduct for fraternity members, including monetary penalties for misconduct.

No original manuscript of the statutes survives; the earliest attestation of the document is a copy in Haqvin Spigel’s Rudera Gothlandica from 1683 (published in Wennersten [1901]). A later copy is found in J. Schoumacher’s dissertation De Gothlandia,35 which formed the basis of Jöran Wallin’s copy in his posthumously published work Gotländska Samlingar (see Pernler [1986], Wallin [1747]). An edition of Schoumacher’s version, with variant readings from Spigel’s given in a critical apparatus, is given in Pernler (1986, 70-71).

The language of the Statutes of St. Catherine’s Guild is clearly Gutnish, although much younger than that of Guta lag or Guta saga as found in Codex A. However, the text is nearly contemporary with the exemplar manuscript of Codex B, making this an invaluable source of comparative material for the present study.

1.3.5 Gutnish today

Gutnish is still spoken today on Gotland and Fårö, though influenced to differing degrees by Standard Swedish to the point that it may be possible to distinguish a Gutnish language from a Gotlandic dialect of Swedish. The language (or dialect) is known variously as gutniska ‘Gutnish’ or gotländska ‘Gotlandic’, or by the name gutamål ‘Gotlanders’ language’, a term first coined by Carl Säve (Gustavson 1977, 7). To avoid ambiguity, the language variety spoken on Gotland and Fårö which can be traced directly back to Old Gutnish will in the present work be referred to as Modern Gutnish, abbreviated ‘Gu.’ Dialect variation in Modern Gutnish exists, though not considerable; the most conservative dialect is spoken on Fårö (Hallberg 2002, 1701), and will often be cited separately in the present work.

Modern Gutnish inherited a number of characteristics from its medieval ancestor, such as the diphthongs ai, au, and oy in e.g. Gu. stain ‘stone’, daudar ‘dead’, håirä ‘to hear’ (OGu. stain, dauþr, hoyra); as well as the triphthong iau in e.g. diaupar ‘deep’ (OGu. diaupr). Unlike mainland Swedish, Modern Gutnish preserves the plosives [g] and [k] (also in the cluster sk) before front vowels, e.g. gåst ‘guest’ (Gu. [gɛst], Sw. [jɛst]). Modern Gutnish is furthermore the only Nordic language where the outcome of old long ā is unrounded, as seen in e.g. fa [fa:] ‘to obtain’ < OGu. fā (cf. Sw. fā [fo:], Icel. fá [fau:], etc.).

The remaining long vowels have developed into diphthongs in Modern Gutnish, with the exception of ē in some areas. Thus we find Gu. svāin ‘swine, pig’ < OGu. svīn, nöiar ‘new’ < nȳr, äut ‘out’ < üt, ret or reit ‘right, law’ < rēt, skāug ‘forest’ < skōgr. Short vowels have mostly maintained their quality, though are length-
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ened in open syllables (after the diphthongization of long vowels; cf. Riad 2002a, 1108), e.g. Gu. akar [aːkar] ‘acre’ < OGu. akr, lid [liːd] ‘joint’ < lîdr. Original short u undergoes breaking to [jʉː] when lengthened (not indicated in spelling), as heard in the name the islanders call themselves, gute [gjʉːːte] (pl gutar).

Modern Gutnish retains three genders, both in nouns and adjectives: en gåuar man, ain går kuna (kunå), ått gutt ban ‘a good man, a good woman, a good child’ (OGu. ann gōþr maþr, ain gōþ kuna, att gutt barn). Verbal morphology has been simplified in Modern Gutnish; traces of a 2 sg personal ending remain, especially in Fårö (for example däu kanst ‘thou canst’), which also preserves a separate ending for the plural forms (Fårö ja fikk, vör fingo ‘I received, we received’; Gotland ja, vör fikk).

Early written accounts of Modern Gutnish include Haqvin Spegel’s work Rudera Gothlandica from 1683 (published in Wennersten 1901), which includes a short word-list of the language, and Lars Neogard’s work Gautauminning from 1732. The latter contains an entire chapter titled Thet Gothlendska Tungomålet [The Gotlandic Language] (published in Wollin 2009), which contains around 2500 lexical entries together with a description of the grammar of Gutnish. While an invaluable resource, Neogard’s word-list must be approached with caution, as it often conflates spoken Gutnish with Old Gutnish (as found in Guta lag and Guta saga), runic evidence, and Gothic (cf. Wollin 2009, 126; Gustavson 1940, x-xi). In the nineteenth century, the native Gotlander Carl Säve outlined the grammar of Gutnish in his Bemærkninger over Öen Gotland (Säve 1843) and, together with his elder brother Per Arvid Säve, compiled a collection of 28,000 Gotlandic words which would eventually be published as Gotländsk ordbok (Gustavson 1918-1945).

In 1945 an organization was founded to promote the language variety of Gotland and Fårö. Among the founders was Stockholm-born linguist Herbert Gustavson (1895-1986), whose normalization practices I follow in the present work. Today Gutamålsgilde continues to “främja forskningen kring och vården over det uråldriga gotländska språket – gutamål [... och] medverka till det nu levande språkets sundu utveckling och tillgänglighet för kommande generationer” (Gahnström and Wahlgren 2012) [promote research in and protection of the ancient Gotlandic language, Gutnish, and contribute to the living language’s healthy development and accessibility for future generations].

36 Fårö ann.
37 These practices include the vowels a e i o u y å ä ö, of which all except ö can be long or short. Length is not indicated in the normalization but is given, when relevant, in a phonetic transcription. Diphthongs are spelled ai au äi äi öi and the triphthong jau. Velar [ŋ] is not kept distinct from [n]; palatal [ʃ] is spelled sj.
1.4 Previous scholarship

Scholarly interest in the Old Gutnish language and the texts *Guta lag* and *Guta saga* began in the seventeenth century with an edition of Codex A by the Swedish historian Johan Hadorph (1630-1693). In the edition Hadorph (1687) makes continuous reference to the German translation found in the manuscript B 65, which would appear a century and a half later in its own edition (Schilder 1818), but makes no mention of Codex B. The younger manuscript, which was still in private hands at the time of Hadorph’s edition, would not appear in a scholarly publication until the middle of the nineteenth century.

1.4.1 Editions and manuscript studies

The first and to date only edition to include all known manuscripts of *Guta lag* was published in 1852 by the Swedish legal historian Carl Johan Schlyter (1795-1888) as part of his 13-volume series of the provincial laws of Sweden, *Samling af Sweriges gamla lagar*. Volume VII (Schlyter 1852) may perhaps be more properly referred to as a collection of editions rather than a single edition, as it contains not only the Old Gutnish version of both *Guta lag* and *Guta saga*, together with a side-by-side translation into Swedish, but also the German version of both texts (pgs. 113-168), the Danish version of the law code (pgs. 169-218), as well as the Danish ordinances from 1492 (pgs. 219-227) and 1537 (pgs. 227-234). Furthermore, Schlyter includes the Old Gutnish lexical material in the final volume of his work (Schlyter 1877), the first dictionary to incorporate Old Gutnish.

The strength of Schlyter’s editions can be found in their comprehensive presentation of the material. In the introduction (1852, i-xx), Schlyter provides codicological descriptions of eight manuscripts, six of which are used in the editions. Schlyter is furthermore the first to refer to the Old Gutnish manuscripts B 64 and AM 54 4to as ‘A’ and ‘B’, respectively – designations which, for better or worse, are standard practice today. Codex A forms the main text of the Old Gutnish edition, with Codex B in the critical apparatus. The two descendants of Codex B – GKS 3363 4to and Kall 650 4to – are discussed in the introduction, though Schlyter (1852, xix) finds no reason to include the variants found in these manuscripts (which for the most part are misreadings; cf. §2.1.2 and §2.1.3) in the critical apparatus.

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38 Volumes I-II (*Västgötalagen* and *Östgötalagen*, respectively) edited together with Hans Samuel Collin.

39 Peel (2013, 238) notes that “Schlyter was apparently unaware” of the Swedish translation of *Guta saga* (Stockholm, Royal Library, D 2), and neither does he include the Danish translations (NKS 508 8vo, GKS 2414 4to). Of course, we cannot be too critical of Schlyter not knowing about these manuscripts; the former was first described more than a decade later by Klemming (1867: 68, 243), though the contents were not printed until Ljunggren (1959). The Danish translations
CHAPTER 1. OLD GUTNISH AND CODEX B

One criticism which can be given to Schlyter’s edition of the Old Gutnish material is his preference for Codex A over Codex B. Statutes from the younger codex which are not found in the older manuscript are placed at the end of the text as six ‘additamenta’ or within the critical apparatus (see e.g. 39 fn. 5, 41 fn. 63, 43 fn. 79, 60 fn. 41). This unfortunate displacement of older statutes removed from the α recension (cf. Holmbäck and Wessén 1979, lxvff.) is followed by Säve (1859, 36-39) and Peel (2013, 82-87), who also place them as additamenta.

Further criticism can be — and already has been — given to Schlyter’s presentation of the Old Gutnish language in Codex A. Schlyter (1852, vi) argues the language of Guta lag is often grammatically incorrect, for which he receives heavy criticism from Säve (1859, xiv ff.). Among the more grievous of Schlyter’s misunderstandings of Gutnish grammar, which Säve spends nearly four pages correcting (1859, xiv-xvii), is that “feminina tillägga efter ⟨gen⟩ och ⟨dat⟩ u i gen. och dat. ofta r” (Schlyter 1852, iv) [feminines add r after ⟨gen⟩ and ⟨dat⟩ u]. As Säve (1859, xv) rightly points out, the ending -ur does not occur in the dat sg, and is etymologically the expected Norse ending in the gen sg of fem n-stems.

Säve’s critique of Schlyter is found in the introduction to his own edition of Guta lag and Guta saga, which is a normalized version of the text taken from Schlyter (1852), with a critical apparatus giving readings from Codices A and B. Despite the normalized orthography (for example, /u/ is always spelled w), variation still exists within the text, such that both nom sg mapr and mandr ‘man’ occur, or gen pl neut fygra and fiugura ‘four’. This normalization becomes somewhat artificial in the chapters taken from Codex B, as it attempts to adapt both to the orthography of both manuscripts, as illustrated in the following interlinear gloss:

B Tha en han ey | wil Boot taka, vtan wil helder hemp|na, tha skal hin bierra a Pa en hann ai | will bot taka, utan will helder hemña, þa skal hin bierra a tinh fy|rj alla lyd̆j, taki en tar en han wil | eller Radin their fyri fe, oc mader | þing fyri alla lyþi, taki en þar en hann will, eller radin þair fyri fe, ok mader si osaker. (6r1-6)
si osaker. (Säve 1859, 36)

‘If he does not wish to take compensation, but would rather avenge, then the other must bring this to the assembly before all the people; he may still accept it if he wishes, otherwise they take responsibility for the payment, and the man is blameless.’

Codex B came into the spotlight through the work of the Finland Swede (Knut) Hugo Pipping (1864-1944), who produced the first and to date only edition of the
1.4. PREVIOUS SCHOLARSHIP

younger manuscript (Pipping [1901]). Pipping delivers the manuscript text in a near-facsimile edition; nothing is emended, no abbreviations expanded, marginal notes are printed in the corresponding margins, above-line additions are given as superscripts, and all editorial marks (daggers, carons) are reproduced in the edition. Page breaks in the manuscript are marked clearly, complete with catchwords, although line breaks are not kept as in the manuscript. Tall ⟨ſ⟩ is kept distinct from round ⟨s⟩ in the text, which is printed using Fraktur typeface (a sign of the era in which it was produced, though a potential stumbling-block for the modern user). Likewise ⟨y⟩ is rendered ſ with the same dots as in Bilefeld’s script, although the bow over ⟨u⟩ is not indicated; Pipping indicates in a footnote, however, any time this bow or a dot above ⟨i⟩ is missing in the manuscript, as well as any (clear or possible) corrections made by Bilefeld in the manuscript.

This attention to detail in Pipping’s ([1901]) edition is praised in a review of the publication:

This edition has been executed in a most careful manner, the aim of the editor having been to give as true and complete a picture of the ms. as possible. He therefore refrains from emendating the text, even such passages of the same as are evidently corrupt and easily corrected. Apparently we may use the edition with the same confidence as if we had the ms. itself before us, the slightest dot or line having been noted with the most painstaking accuracy. (Björkman [1905], 388)

Björkman goes on to note that, due to the limited attestation of the Old Gutnish language in general, such a facsimile edition is especially welcome, as “all conclusions to be drawn from the material offered by this special edition would better be drawn from the text in its actual shape than from an emendated text” ([1905], 388).

A limitation of the edition is evident in a critique given by Björkman, though not in the way the reviewer intended. In a discussion of a token 3 sg pres doyr ‘dies’, Björkman ([1905], 389) notes “[t]he spelling döyr is no doubt to be explained as an error for doýr”, assuming the scribe “had at first wrongly put the ſ- dots above the o”. Having only Pipping’s ([1901]) edition in hand, this is indeed a reasonable explanation. However, a look at the manuscript reveals the scribe intended a true ō- or ø-like vowel, as it is written with a single curved stroke rather than two dots, as Pipping ([1905-07], lxxxix) later notes in a rebuttal. Nevertheless, the limitations of the typeface occasionally lead one to the wrong conclusion.

Following the edition Pipping ([1901], 71-85) presents a study of various features of Codex B, including a discussion of the marginal notes and their possible exemplars (pgs. 73-75), discussions on the language (pgs. 76-80), and codicological features (pgs. 81-83). A final section (pgs. 87-134) contains a variety of linguistic observations from both Old and Modern Gutnish, a subject he resumed in a follow-up publication (Pipping [1904]). His interest in the younger manuscript allowed
Pipping to resolve some linguistic issues in Old Gutnish, using e.g. the reading ⟨loyndir⟩ B 31v11 to explain the defective reading ⟨lyndir⟩ A 28r2 as OGu. *loyndir* fem pl ‘private parts’ (OIcel. *leynd* sg ‘secrecy’, [1901], 88-89) and ⟨Thia⟩ B 20v3 to explain Gu. *täia* ‘toe’ as deriving from OGu. *tia* ([1904], 10-12; § 8.1.3).

In a follow-up edition of *Guta lag* and *Guta saga* ([1905-07]), using Codex A as a base text, Pipping incorporates the extra chapters from Codex B into the main text, a contrast to Schlyter ([1852]), who places these readings at the end. Pipping visually separates readings from B by using the same Fraktur typeface from the 1901 edition, whereas the A text is printed in Roman type. In the introduction Pipping discusses a number of linguistic differences between the two main codices (see § 1.4.2), as well as between *Guta lag* and *Guta saga* in Codex A. Though extensive and detailed, Pipping’s linguistic discussions can be criticized on one point, namely the conflation of phonology and mere orthography, which will be made evident in the course of the present study. Finally, the edition ends with an extensive glossary of Old Gutnish as found in Codex A and supplemented with Codex B.

Pipping’s ([1905-07]) edition of *Guta lag* and *Guta saga* remains the standard edition, having sparked later studies such as a Danish translation of the text by Lis Jacobsen ([1911]), who further devotes half of the introduction (pgs. 12-18) to a discussion of language usage and age of the texts. Parts of *Guta saga* are also used (though with added macrons to indicate long vowels) as an introductory text in E. V. Gordon’s Old Norse textbook ([Gordon and Taylor, 1957], 175-177).

A facsimile of the Stockholm manuscripts A and G was published by Wessén ([1945]). The introduction, which briefly discusses Codex B (pg. xiii in Swedish and xxviii-xxxix in English), was reused in a Swedish translation of *Guta lag* and *Guta saga* ([Holmback and Wessén, 1979b]). The translation includes the older layers of *Guta lag* from Codex B in their proper location in the text, indicated within the extensive endnotes (pgs. 244-290); on the other hand, chapters and provisions considered later additions to the text, whether they are found in A, B, or D, are placed at the end. Although a translation of the text, Holmback and Wessén’s ([1979b]) publication is an indispensable tool for understanding the *Guta lag* corpus in its entirety, as clarifications from the German and Danish translations are frequently given in the endnotes.

The first English translation of *Guta lag* was published by Peel ([2009]) and derives from the author’s Ph.D. dissertation (Peel, 2006). Peel’s interest in Old Gutnish texts stems back to her MPhil. ([1998]), a translation of *Guta saga* which would be published the following year ([1999]) reprinted 2010). The two translations would eventually be published together as the first volume of an ongoing translation series of the Old Nordic laws (Peel, 2015).

Peel’s (2006) dissertation includes not only a translation of *Guta lag* but also a transcription of the Old Gutnish text. Based on Pipping’s ([1905-07]) edition, Peel visually separates readings from Codex A and Codex B by using a serif (Times New
Roman) and sans serif (Arial) font, respectively. Chapters not found in Codex A are, however, given at the end of the text as addenda, following the practice first established by Schlyter (1852). The orthography is normalized, “or more strictly standardized, following the reading of the A-text” (Peel 2006, 55), including silent expansion of abbreviations. The Old Gutnish text (pgs. 58-101) is followed by a critical apparatus in the form of end-notes (pgs. 101-117) discussing the variants in the two Gutnish manuscripts and previous scholars’ readings (e.g. Schlyter 1852, Säve 1859, and Pipping 1905-07), but also Hadorph [1687]. Thereafter follows an English translation (pgs. 118-172) and a commentary on the text (pgs. 174-352) which, together with the introduction (pgs. 4-57), would form the basis of the later publications (Peel 2009, 2015). An English translation of Pipping’s (1905-07) glossary is given at the end of the dissertation (pgs. 353-441) before the various appendices.

1.4.2 Linguistic studies

In the introduction to his edition of the Gutta lag manuscripts, Schlyter (1852, xii) devotes a few lines to the orthographic characteristics of Codex B, noting the lack of the grapheme ⟨þ⟩, the use of ⟨ei⟩ or ⟨ey⟩ for the diphthong ai, and the confusion of ⟨u⟩ and ⟨n⟩. Despite these small details, (Schlyter 1852, xii) concludes that, in general, the manuscript preserves the Old Gutnish language. Säve (1859, ix-x) considers the language of Gutta saga, together with the later additions to Gutta lag, to be younger than the language in the rest of Gutta lag in A. Codex B, notes Säve (1859), follows the language of these younger parts of A in e.g. the use of OGu. mangr adj ‘many’ instead of margr; vara str vb ‘to be’ and varþa str vb ‘to become’ instead of vera, verþa; 3 sg pres ir, pl ier ‘is, are’ instead of ir, iru. Holmback and Wessén (1979b, lxv) succinctly conclude that the language of Codex B shows “en yngre prägel än språket i hs. A” [a younger touch than the language in Codex A].

Undoubtedly the most prolific scholar to discuss the language of Codex B is Hugo Pipping, whose studies include the edition of the manuscript followed by a number of linguistic observations (Pipping 1901) and a follow-up study of various linguistic features three years later, where Codex B plays a prominent role (Pipping 1904).

Chronological layers of the Old Gutnish language as seen in the corpus came into a central focus in Pipping’s edition of Gutta lag and Gutta saga (1905-07). Pipping lists nineteen linguistic features of Gutta saga (including the final three chapters of Gutta lag in Codex A) which distinguish the language of the saga text from the language of Gutta lag in the elder codex (1905-07, viii-xi), as well as 26 ways the language of Codex B differs from that of Codex A (1905-07, lxxxvi-xcii).

As already noted by Säve (1859), these linguistic features of Codex B and Gutta saga occasionally overlap. Of the features listed by Pipping (1905-07), we find the
following in common:

1. Orthographically Codex B resembles *Guta saga* in its use of initial ⟨w⟩ and broader use of ⟨k⟩ where Codex A typically uses ⟨u v⟩ and ⟨c⟩ in *Guta lag*. Initial /su̯/ is spelled ⟨sw⟩ in B only, as both texts in Codex A have ⟨su⟩ (§4.1.1, §4.1.2).

2. Both *Guta saga* and Codex B show the phonological lowering of *uer > ʊar* in e.g. *vera*, *vara* str vb ‘to be’ (§4.3.8).

3. Contraction of 3 sg pres *gierir* ‘does’ > *gier* is found in both *Guta saga* and Codex B (§5.1.3).

4. Both texts also show a preference for 3 sg pres *ier*, *ieru* instead of *ir*, *iru* commonly found in *Guta lag* in A (§5.1.7).

5. Leveling of the paradigm *vār* PRON ‘our’ is seen in DAT SG NEUT *vāru* (ōru in A; §5.1.6).

6. OGu. *mangr* ADJ ‘many’ is used instead of *margr* (§6.2.4).

7. OGu. *ellar* ADV ‘otherwise’ is also used as a conjunction ‘or’ in both texts. In Codex B the conjunction is also found as *ella*, whereas *Guta saga* has *eþa* as in *Guta lag* in A (§6.2.2).

8. The leveled NOM SG *mandr* for OGu. *mahr* MASC ‘man’ is not found in either *Guta saga* or Codex B, though the saga has one example of ACC *mann* used as a nominative.

9. Lowering of *i > e* before geminates in the possessive pronouns *minn*, *ðinn*, *simm* is not found in *Guta saga*; Codex B shows more tokens with *i* than with *e*, aligning with the saga text (§4.2.4).

10. DAT SG NEUT *þī* (DEM PRON) is *þȳ* in *Guta saga*. In Codex B both forms are found.

Nevertheless, some features of Codex B are unique to the younger manuscript; the following listed by Pipping (1905-07) are not shared with *Guta saga*:

1. Long vowels are frequently written double, including ⟨w⟩ for *ū* (§4.3.5).

2. Consonants are more commonly written double in Codex B than in A, though the examples are mostly confined to ⟨ck⟩ for *k* after resonants (§4.1.1).

\[^{40}\text{As a feature of Codex A rather than Codex B, the use of *mandr* is not otherwise discussed in the present study.}\]

\[^{41}\text{This feature is not otherwise discussed in the present study.}\]
3. The grapheme ⟨þ⟩ is missing from Codex B (with the exception of two tokens in marginalia). Initial /þ/ is written ⟨t⟩ or ⟨th⟩, while internally /þ/ [ð] is written ⟨d⟩ or ⟨dh⟩ (§4.1.1; §4.3.2).

4. Word-internal /f/ [β] is written ⟨ff⟩ or ⟨ffu⟩ (§4.1.1).

5. Codex B writes word-internal /g/ [γ] as ⟨gh⟩ more often than Codex A; ⟨ngh⟩ is only found in B (§4.1.1).

6. The labial glide /u̯/ is often lost after velars (§4.1.2).

7. Codex B shows more epenthesis than Codex A, including mn > mpn, which is missing from the elder codex (§4.1.6).

8. The diphthong ai is written ⟨ei⟩ or ⟨ey⟩ in Codex B (§4.3.4).

9. The graphemes ⟨æ⟩ and ⟨ø⟩ occur in a few tokens in B, being completely absent from A (§4.3.3).

10. Codex B has more examples of ⟨ia⟩ for the outcome of breaking (§4.2.3).

11. OGu. þianista fem ‘service’ and sial fem ‘soul’, which Pipping (1905-07, xc) argues contain a long diphthong iā, are spelled with ⟨ie⟩ in Codex B, which could be Danicisms (§4.3.1).

12. Codex B frequently writes ⟨o⟩ where Codex A has ⟨u⟩, both in stressed and unstressed positions (§4.2.4; §4.3.1).

13. Unstressed i is frequently written ⟨e⟩ in Codex B (§4.2.4).

14. The two codices differ in the svarabhakti vowel (§4.2.5).

15. The two codices differ as well in their vocabulary: Codex A eþa, Codex B ella ‘or’; A naicca, B neytha ‘to renounce, deny’; A al, ulu, B skal, skulu ‘shall’ (Chapter 9).

16. OGu. comp flairin ‘more’ is used as an attributive adjective in Codex B, whereas in Codex A it is only used predicatively; thus Codex A “flairin menn” A 39r7 [more men] but “þa en | synir karls iru flairin” A 21v12-13 [when the sons of a (free)man are more], Codex B “fleirin men” 50v13 and “Tha en synir karls | ieru fleirin” 24v6-7.

17. Codex B shows occasional loss of declination after prepositions: “till liif och siell” 1bår12 [to body and soul]; Codex A “til lifes oc | sialar” A 2r14-15 (§5.2.2).

18. Danicisms in Codex B are not uncommon: ⟨hiem⟩ ‘home’ for haim (Da. hjem), ⟨mand⟩ ‘man’ for maþr, mann (Da. mand). Pipping (1905-07, xci) considers the forms ⟨diupt⟩ ‘deep’, ⟨liutir⟩ ‘obtains (by lot)’, and ⟨skiuter⟩ ‘shoots’ to be Swedicisms (§4.2.2; §4.3.1).

42 This feature is not otherwise discussed in the present study.
CHAPTER 1. OLD GUTNISH AND CODEX B

The idea of Danish influence on Codex B already appeared in Pipping’s (1901) earlier study of the manuscript, where he first suggested the scribe of the exemplar manuscript β1470 may have also been Danish:

Det danska inflytandet på den bildade klassen på Gotland gjorde sig naturligtvis starkt gällande även på 1400-talet, och den man, som skrivit cod. 1470 [β1470], kan haft varit en dansk. (Pipping 1901, 73)

[Danish influence on the educated class on Gotland was, of course, strong in the 15th century as well, and the man who wrote β1470 may also been Danish.]

1.5 The Present Study

As an in-depth study of a single manuscript, the present work falls within the scope of various fields of discipline under the umbrella of philology, a term with nearly as many definitions as practitioners. Leaving a definition intentionally broad, I define philology as “the study of historical texts and the languages in which they are written”. Such a definition covers a multitude of disciplines, including textual criticism, historical linguistics, and material philology, all of which come into play in the present work.

The following section (§1.5.1) presents the theoretical frameworks which have guided the present study, together with their key concepts and caveats. Following these discussions on theory is a short description of the methods I have used to collect, organize, and present the data (§1.5.2). An outline of the following chapters is given in the final section (§1.5.3).

1.5.1 Theoretical frameworks

Material philology

Material philology is the discipline that studies “the interplay between the text and the text-bearing artefact” (Driscoll 2010, 95). As texts “do not exist independently of their material embodiments” (2010, 90), these physical objects are studied

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43 Material philology and related shifts in philological practices at the end of the 1980s has been called by a variety of names over the years, including artefactual philology (Driscoll 2010), the artefactual approach (Hansen 2017), materialist philology (Nichols 1996), and the controversial new philology (Nichols 1990, Williams 2005, 289) proposes the term renewed philology (Sw. förnyad filologi), while Backvall (2013, 48-49) proposes the differentiation of descriptive philology (Sw. deskriptiv filologi) from reconstructive philology (Sw. rekonstruktiv filologi), terms which, to my mind, could be applied to the study of both text and the physical object (one could imagine undertaking a reconstructive study of manuscripts as artefacts, for example). Here I employ the term material philology not only for its general recognition in the field of Old Nordic studies but also (and mostly) for the sake of clarity regarding the focus of study: the material object and its connection to the text.
not only as mere sources of the text, but as the products of “a series of processes [...] at particular times, in particular places and for particular purposes” (Driscoll 2010, 91).

In what is at times referred to as the “birth certificate” of material philology (Hufnagel 2012, 47), Stephen Nichols calls for a philology that returns back “to its roots in a manuscript culture” (Nichols 1990, 1; italics original), emphasizing the importance of the physical manuscripts in the study of medieval texts. He later writes regarding the manuscripts:

> in addition to their simply preserving the texts, often in more or less variation, they furnish material context that in recent years has come to be more fully appreciated than ever before. Such features as the ink and script of a given text; the quality [...] all these features yield information, over and above that implied in the texts themselves, about the text’s audience, its purpose, and even the intention an individual scribe may have had in producing this particular copy. (Nichols 1996, 1)

The investigation of these aspects of the manuscript involves the tools of codicology, the study of manuscript books as physical artefacts. Gumbert (2004b) proposes the specifying term material codicology as the study “concerned with the manuscript book as a material object and a craftsman’s product” (2004b, 507), i.e. an artefactual study of the manuscript book. Applied to the individual manuscript, this artefactual approach may involve the study of production materials, script, and layout (mise-en-page) to determine the relative wealth or prestige of the manuscript maker or patron; or an investigation of the collation and texts to differentiate codicological units44 – distinct groups of quires produced together and containing a single text or group of texts, forming a complete unit (Gumbert 2004d, 40) – in the study of composite manuscripts, for example (e.g. Arvidsson 2016; Backman 2017).

This artefactual approach is also applicable on a larger scale using quantitative codicology – the statistical study of large groups of manuscripts – with the aim of finding patterns regarding production and use of manuscripts containing a certain text (e.g. Hufnagel 2012; Horn 2016) or the custodial history of a collection (e.g. Stegmann 2017).

In her study of Icelandic manuscripts containing Sörla saga sterka, Hufnagel (2012) concludes that “form follows function” (2012, 174), finding for example that scholarly manuscripts (those written by or for scholars, for which the exemplar manuscript is often known, 2012, 100) differ significantly from their non-scholarly counterparts: margins are wider, the text density lower, and abbreviations fewer. Applying quantitative codicology to the non-scholarly group, Hufnagel concludes

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44 Also known as production units (Du. productie-eenheid); cf. Kwakkel (2002, 13-14).
the manuscripts can “be divided into prestigious and stately objects with decoration on the one hand, and, on the other, plain and simple manuscripts for reading” (2012, 196).

Drawing on the methods used by Hufnagel, Ladefoged (2016) performed her own quantitative codicological study of 92 Danish law manuscripts from the period 1250-1500, distinguishing four types of manuscripts based on form and their intended use. The corpus of Guta lag manuscripts is too small for quantitative codicology, though two of the resulting categories described by Ladefoged (2016) can be applied to the Gutnish material: traditional (Da. traditionel) manuscripts, which tend to be parchment quartos written in a single column, with rubrics, one- or two-colored initials, and minimal decoration; and a user-friendly group (Da. brugsgruppe) of manuscripts, which tend to be smaller in format and place more focus on structural aids than on decoration.

Material philology grew out of a shift in focus during the final decades of the twentieth century, which rejected the “orthodoxy [that] manuscripts were imperfect vehicles full of scribal corruptions” and therefore a “form of illegitimacy” (Nichols 1998, 2). Drawing heavily on the axiom that “l’écriture médiévale ne produit pas des variantes, elle est variance” (Cerquiglini 1989, 111) [medieval writing does not produce variants; it is variance], this approach to the medieval text aims not to erase the changes which occurred between the original text (if there ever was one) and the attested sources, but to embrace them, a clear critique of traditional textual criticism.

**Textual criticism**

A text can be conceptualized on three distinct levels, as laid out by Wendt (2006). At the highest level of abstraction is the work (Sw. textverk or simply verk), which encompasses all known and unknown iterations of a text — from its reconstructed authorial original to the modern-day film adaptation. Each iteration of a text can be termed the witness (Sw. vittne; also called the text, e.g. Driscoll 2010, 94), with any group of witnesses sharing features that distinguish them from other witnesses forming a witness type (Sw. vittextyp). At the most concrete level we find the text-bearer (Sw. textbärare) or artefact (Driscoll 2010), the physical object that contains the witness, be it a handwritten manuscript, a printed book, a newspaper, or even a film reel.

Textual criticism, inasmuch as it aims to uncover “a text as close as possible to the original” (Maas 1958, 1) or “den tekstversjonen som dei andre handskriftene kan først tilbake til” (Haugen 2013, 84) [the version of the text to which the other manuscripts can be traced back], depends on the body of witnesses in order to reconstruct backward in time, much as comparative linguistics relies on syn-

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45Translation by Betsy Wing (Cerquiglini 1999, 77-89).
chronic descriptions of language stages to work toward the reconstruction of a proto-language. The approach known as *Lachmann’s method* — named after the German scholar Karl Lachmann (1793-1851), who applied the method to his studies of the lost manuscript of *Lucretius* ([Lachmann 1850/2010](#), see also [Goold 1958](#)) — involves building a *stemma codicum*, or family tree of extant manuscripts, based on the variants they contain; manuscripts containing a common error are thought to derive from a single *hypearchetype*, a now-lost manuscript which first contained this error, while the entirety of the manuscript corpus derives from a single *archetype*, a lost manuscript “free from all errors arising after the split and [...] therefore closer to the original than the text of any of the witnesses” ([Maas 1958](#), 2).

Whether this original text ever existed or not is of course always a potential matter of debate. The text as it has been handed down in manuscripts is likely to be known from multiple witnesses (discussed above) which vary from one another to greater or lesser degrees to the point of representing different versions or redactions. Following a discussion of recent scholars’ definitions and understandings, [Hufnagel 2012](#) concludes with defining *version* as:

> a partial recomposition or restructuring of a work with considerable alterations leading to a change in the overall aesthetic effect of the whole work. [...] Where the differences affect only short, isolated textual instances without a change in aesthetic effect, it is not a version but a variant. ([Hufnagel 2012](#), 75)

Whereas the version is the aesthetic of the text, we may define the *recension* as the product of editorial change, which is inherited in subsequent manuscripts, thus being the textual equivalent of a manuscript family or branch on the stemma codicum. The stage of textual criticism known as *recensio* ([Maas 1958](#)) thus involves the identification of recensions in a manuscript tradition.

An early critique of Lachmann came from the French scholar Joseph Bédier (1836-1938), who disagreed with the approach on the principle that it almost inevitably produced bifurcating trees ([Bédier 1928](#), 171). Only a few years prior, however, the English bibliographer W. W. Greg (1875-1959) argued for exactly those variants which divide a manuscript corpus into two groups, each containing at least two manuscripts, to be of utmost significance for establishing a family tree:

> If we have a variant AB:CD, then one or other reading must differ from that of the archetype, and one or another group must be genetic: there can be no question of all four manuscripts being independently derived. Different forms of type-2 variants will divide up our collection in different ways, and these divisions will correspond to the ramifications of the family tree. ([Greg 1927](#), 22)
While we might disagree on the point that, given a variant AB:CD, either AB or CD is inherited (as both could potentially differ from the archetype), Greg (1927) is correct in noting that only those variants which divide the manuscripts into groups of two or more members are significant in determining the stemmatic relationship. And, given a collateral group (all extant manuscripts which are not direct descendants of other extant manuscripts) of four manuscripts, it is only these type-2 variants that produce such groups. A variant ABC:D says nothing about the grouping of the manuscripts, as D most likely differs from the archetype, while ABC have merely preserved the original reading. Likewise, a variant AB:C:D does not inherently prove AB form a group, but rather that C and D have diverged from the original. This is even the case if the reading in AB can be proven to be an emendation, as it cannot be determined that this development in AB never occurred in C or D as well. Should a reading be missing in any of the four manuscripts, we are left with what Greg (1927) terms the ambiguity of three texts, where “it is impossible either to prove or to disprove independent derivation” (Greg 1927, 21).

Exactly which variants can be used in creating a stemma (and, moreover, which should be included in the critical apparatus) remains a point of debate within textual criticism. As Heiles (2014, 184) points out, the history of the field is “a history of selection criteria”. It is crucial to bear in mind the inherent subjectivity in the selection of variants (cf. Maas 1958, 10), a phenomenon we may term the Editor’s paradox, to borrow from sociolinguistics (the Observer’s paradox; Labov 2006, 86). A first step to selecting significant variants, then, is understanding what types of variation may occur in the manuscript tradition.

Winters (1991) proposes a tripartite division of manuscript variation, consisting of slips, errors, and true variants. Common to all manuscripts, slips are the “inaccuracies arising from the necessary movement of the scribe’s eye from source manuscript to the page on which he was writing” (Winters 1991, 133), or what Frellesvig (1996, 107) considers “incidental errors in performance” (italics original). Various categories of slips are well known within the field of manuscript studies, such as dittography and haplography, confusion of minims or other similar-looking graphemes, or saut du même au même. Whereas these are one-time inaccuracies arising between exemplar and copy, errors “arise from true ignorance” (Winters 1991, 133) of the linguistic form and are “systematic mistakes in competence” (Frellesvig 1996, 107; italics original). Finally, true variants arise through the autonomy of the scribe, who “may act as editor, improving, or at least to his own satisfaction, the text put before him to copy” (Winters 1991, 134).

In order for significant variants “to be discerned amid the crowds of unimportant ones” (West 1973, 86), it should prove beneficial to establish a typology of vari-
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ants in the sense given by Winters (1991), from the minute variation of letterforms to the greatest, significant changes in text. Here I wish to propose three distinct, though occasionally overlapping categories of variants, each of these categories — graphic, linguistic, and textual — in turn containing types of variants worthy of consideration.

1. On the graphic level of variation, I find two types: graphemic and orthographic. By graphemic variation I mean variation within the use of letterforms or graphemes, such as ⟨ß⟩ versus ⟨ſſ⟩ or, known from printed culture, ⟨aa⟩ versus ⟨å⟩. Studies of graphemic variation are often found within the domain of paleography, and are of course useful for e.g. the identification of individual scribes, such as the scribe of Copenhagen, Arnamagnæan Collection, AM 187 8vo, whose hand has been identified in a diploma, Copenhagen, Arnamagnæan Collection, Dipl. Dan. LX, 22r based on individual letterforms, despite the two manuscripts being written using two different scripts (Kro- man 1943, 68). Orthographic variation refers then to which graphemes are used to represent various sounds, for example ⟨þ⟩ versus ⟨th⟩ for [θ], or ⟨z⟩ versus ⟨s⟩ after dentals. Further included in orthographic variation is the use of abbreviations such as nasal strokes, ⟨ꝫ⟩ for et or ⟨ꝝ⟩ for rum.

Graphic and linguistic variation overlap in the form of phonetic variation; that is, the use of graphemes to represent varying sounds (as opposed to variant graphemes representing a single sound, i.e. orthographic variation). An example from Old Icelandic is the use of ⟨eing⟩ for older ⟨eng⟩, indicating the diphthongization of short e before ng which occurred in the early fourteenth century (cf. Noreen 1923, 110; Stefán Karlsson 2004, 14).

2. On the linguistic level are three types of variation: morphological, lexical, and syntactic. Morphological variation gives indications of the change (or variation) of morphology within the language system, such as the use of the acc pl ending -a for older -u in masc u-stems in Icelandic. Lexical variation refers to the use of a completely different lexeme (often synonymous, though not necessarily), in a manuscript recension. An example of lexical variation is the use of eyjar ‘islands’ in Færeyinga saga in the manuscript Copenhagen, Arnamagnæan Collection, AM 54 fol., where other manuscripts (e.g. Copenhagen, Arnamagnæan Collection, AM 61 fol.) have Færeyjar ‘Faroe Islands’. Finally, syntactic variation can be viewed as two (or more) ways of expressing the same utterance. This type of variation includes syntactic features such as word order or, in a case language, the use of case versus periphrasis. An

47See the edition in Ólafur Halldórsson (1987), where AM 54 fol. and AM 61 fol. are given the sigla C and A, respectively.
example of syntactic variation in English would be the difference between “I gave him the book” and “I gave the book to him”.

3. On the textual level are two types of variation: phrasal and episodic. Phrasal variation might be considered closely related to syntactic variation, but on the textual level; that is, two (or more) ways of expressing the same concept. This type of variation frequently appears in the rubrics of law texts; in *Jyske lov* Book I, Chapter 26, for example, the rubric reads “If a man dies with much money (indebted)] in the manuscript Copenhagen, Royal Library, NKS 295 8vo, and “This is if a man dies who owes much money” in Copenhagen, Arnamagnæan Collection, AM 5 4to (cf. Skautrup 1933, 67). Episodic variation is the type of variation which most concerns textual critics, constituting variation in the actual content of a text. Such variation can be as minor as a single statute missing or added in a law text, or as major as an entire chapter or ending missing from a saga text. Perhaps the most well-known form of episodic variation is the much-debated final chapter in the Gospel of Mark (cf. Parker 2012, 102).

Only once such a typology of variation has been established will the scholar be well suited to determine which variants in the manuscript corpus are useful in the establishment of the family tree. It is perhaps obvious that the higher levels of variation — textual variation — are the most useful in establishing relationships between manuscripts, though the scholar must also bear in mind the nature of the text being studied. A religious text such as the Bible is less likely to be altered in later manuscript copies, as the text is considered established and unchangeable. An Icelandic saga, on the other hand, may change with every re-telling, and a single scribe may change the text at various times. A third type of text is the medieval legal code, which was binding and official, though subject to change through the years: laws would have been added and deleted, which could have occurred in various recensions individually (polygenesis).

Finally, a word about translation. Not all collateral groups are monolingual; many works, including *Guta lag*, are found in translations in various languages, for which the direct ancestor in the original language is now lost. Which variants, then, are useful in establishing these translated manuscripts’ place in the stemma? In her discussion of the Gothic Bible and the manuscript group to which it belongs, Falluomini (2015) discusses the concept of a significant reading as it applies to translations:

A ‘significant reading’ is a Gothic reading that reflects clearly a single Greek reading. All readings which make no lexical or syntactical sense or are likely due to scribal errors, glosses inserted into the text or clear harmonisation inside the Gothic tradition are not considered, nor is the word order in regard
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to the position of personal, possessive or demonstrative pronouns [...]. (Fal-luomini 2015, 134 fn. 610)

To reflect a single reading in the original Greek here requires variation among the Greek manuscripts; that is, a Gothic reading cannot point to a single reading if only one Greek reading is known anyway. For the Gothic New Testament, this poses no (or little) problem, due to the sheer size and variation within the Greek New Testament manuscript corpus. The smaller the corpus, the more likely a reading in a translated manuscript derives from a variant not otherwise attested in the original language.

**Historical linguistics**

Historical linguistics works from the premise that “[l]anguages are not stable, they are constantly changing” (Fox 1995, 1) and, as with the study of historical texts discussed in the previous section, approaches the study of historical languages both synchronically (descriptive) and diachronically (reconstructive). The methods of historical linguistics were developed during the late nineteenth century, especially in the German city of Leipzig, under a group of scholars of Indo-European languages who came to be known as the Neogrammarians (Gm. Junggrammatiker). It was the breakthrough discovery by the Neogrammarians that sound change follows exceptionless laws that brought the field of historical linguistics into a more scientific and systematic method than previous language historians. First written about by August Leskien (1840-1916) in 1876 (cf. Jankowsky 2006, 584), the Ausnahmslosigkeit der Lautgesetze [Regularity of Sound Laws] or Regularity Principle was reformulated two years later by Hermann Osthoff and Karl Brugmann:

> Aller lautwandel, so weit er mechanisch vor sich geht, vollzicht sich nach ausnahmslosen gesetzen[.] (Osthoff and Brugmann 1878, xiii)

> [Every sound change, inasmuch as it occurs mechanically, takes place according to laws that admit no exception. (Murray 2015, 22)]

The Regularity Principle came to be applied in the fundamental method of historical (reconstructive) linguistics, the Comparative Method, which involves the “comparison of functionally similar morphemes in related languages or dialects” (Olander 2015, 13). The comparative method can thus be applied to unbound morphemes (lexemes) such as the Germanic cognates En. father, OIcel. faðir, OHG fatar, Goth. fadar to reconstruct a Proto-Germanic lexeme *fader (and further to PIE *ph₂tēr; Lat. patēr, Gk. πατήρ, Skt. pitar-), but also bound morphemes, such as OIcel. -r, Runic -ar, Goth. -s (all nom sg ending of masc nouns) < PGmc. *-az (further to PIE *-os; Lat. -us, Gk. -ος, Skt. -ah).
The Comparative Method is supplemented by the internal study of a single (attested or reconstructed) language or language stage, known as Internal Reconstruction. Disregarding evidence from other Germanic languages, for example, Internal Reconstruction can be applied to demonstrate the lowering of [i] and [u] to [ɛ] and [ↄ] before r h ƕ in Gothic, as seen in e.g. Class III strong verbs such as bindan ‘to bind’, ptc bundans next to bairan [ɛ] ‘to bear’, ptc bairans [ↄ] (cf. Krause 1968, 84-87).

In addition to sound change, languages are frequently subject to analogy, which can be defined as “change modeled on the example of other words or forms” (Beekes and de Vaan 2011, 75) and includes leveling, the process which “reduces the number of allomorphs a form has” (Campbell 2004, 106). The contrast of regular sound change on one hand with analogy and leveling on the other can be summed up in what has become known as Sturtevant’s Paradox (see also Campbell 2004, 109):

Phonetic laws are regular but produce irregularities.

Analogic creation is irregular but produces regularity. (Sturtevant 1947, 109)

The Neogrammarians developed their methods via the study of well-attested languages such as Latin, Greek, and Sanskrit, as well as the historical Germanic languages (Gothic, Old Icelandic, Old High German, Old English) and others. The comparative method and internal reconstruction can nevertheless be applied to languages attested in fewer texts, found only in inscriptions, or sparsely attested. Work is even being done to reconstruct pieces of languages for which the only evidence is loanwords in languages which are attested (substrate linguistic reconstruction; cf. Aikio 2004).

However well attested, there are key differences between living (spoken) languages and historical or text languages, languages found only in written texts or inscriptions. While for the study of living languages it is possible to observe and interrogate native speakers, for text languages the only ‘native speakers’ are the texts themselves. “The data corpus of a text language is finite” notes Fleischman (2000, 34); “new data only become available when previously unknown documents are discovered, whether in the form of manuscripts, printed texts, tablets, etc.” Skafte-Jensen (2011, 73) refers to this finite amount of source material as quantity (Da. kvantum), which she includes among the considerations “der kan have større eller mindre indflydelse på de konklusioner man kan tillade sig at drage” [which can have great or lesser influence over the conclusions one can allow to be drawn] regarding a given linguistic feature or phenomenon. Similarly, the linguist must consider the genre of texts available, as “visse sproglige fenomener forekommer hyppigere i nogle genrer end i andre” (Skafte-Jensen 2011, 73) [certain linguistic phenomena occur more frequently in some genres than in others].

In the same vein is the consideration of chronolect; that is, the synchronic system of language as it differs from previous and later stages of the language. Any text
potentially contains multiple chronological layers of the language (Skafte-Jensen 2011, 78), and any linguistic change has the potential of appearing in a copy of a text once that change had occurred in the language, though does not necessarily appear. By contrast, any change which had not yet occurred cannot appear in the manuscript. Thus the appearance of linguistic changes in a manuscript can only give a terminus ante quem, i.e. the time before which a change had occurred, and not the terminus post quem, the time after which the change occurred.

Finally, Skafte-Jensen (2011, 73) finds a crucial distinction between spoken and written language: in writing, the process of formulating one’s thought into language is separate from the formulated (written) product, whereas in speech, these are simultaneous phenomena. Skafte-Jensen (2011, 37) terms this consideration register, which within linguistics is usually defined as “any language variety defined by its situational characteristics, including the speaker’s purpose, the relationship between the speaker and hearer, and the production circumstances” (Biber 2006, 476). Such a definition is equally applicable to historical (text) languages, for which one should distinguish between autograph, copy, and translation (and copy of a translation), if not more.

When dealing with text languages, the linguist must also take into consideration the basic, though often ignored, premise laid out by Frellesvig (1996): “writing is a representation of spoken language” (1996, 99), though “not necessarily [...] a complete representation of the spoken language” (1996, 106; italics original). Writing, Frellesvig claims, is a form of transmutation, or the “interpretation of verbal signs by means of signs of nonverbal sign systems” (Jakobson 1959, 233).

The medieval scribe writing in the vernacular would have been guided by orthographic norms, the “socially sanctioned spellings” (Frellesvig 1996, 107) which deviate from the general attempts of representing the spoken language in a phonographic script. Frellesvig (1996, 108) argues these orthographic norms to be “linked to specific words or morphemes”, for example the silent b in En. debt, introduced to show a connection with Lat. dēbitum, or the use of ij, typically pronounced [ei], in the Dutch suffix -lijk ‘-ly’, pronounced [lәk]. This restriction of orthographic norms ought to be expanded, however; the Old Danish practice of doubling tall graphs such as ⟨f⟩, ⟨ſ⟩, and ⟨l⟩ in word-initial position (cf. Skautrup 1944, II, 43) is an example of an orthographic norm.

In addition to the “socially sanctioned” orthographic norms are the scribes’ individual norms. Kjeldsen (2013, 21) differentiates a scribe’s norm, the “idealbillede af skriften han har på et givet tidspunkt” [ideal picture of (orthography and) script he has at a given point in time], from the scribe’s use (Da. brug) or “den faktiske realisering af skriften” [the actual realization of the (orthography and) script].
Language contact

A frequent catalyst for language change is language contact. Two languages are said to be in contact “if they are used alternately by the same persons” (Weinreich [1967], 1). These language users are the locus of contact, and thus the impetus for contact-induced change.

While it is true that “contact-induced change remains essentially unpredictable” (Thomason [2001], 61), patterns do emerge, depending on the languages in contact, their similarity to each other, and which language is dominant for the speaker(s). In his study of contact between the closely-related languages Faroese (Far.) and Danish (Da.) on the Faroe Islands, Petersen ([2010]) finds a quantifiable difference between the effects of Recipient language (RL) agentivity – that is, the speakers’ native or dominant language (Far.) being affected by their knowledge of another language (Da.) – and Source language (SL) agentivity – the speakers’ production of their non-native language (Da.) being affected by their native or dominant language (Far.); see also Table 1.1. The most common form of contact-induced change in RL agentivity is borrowing – usually of lexical items following a certain hierarchy, although other items may be borrowed as well. SL agentivity, on the other hand, involves the imposition of elements from the dominant language onto the non-dominant language; in Faroe-Danish, Petersen ([2010], 79) finds the imposition of Faroese pronunciation, morphology, and syntax, as well as the imposition of Faroese vocabulary in the form of code-switching and nonce borrowings.

Code-switching is distinguished from nonce borrowings in SL agentivity by the feature [+nativized] (cf. Thomason [2001], 134; Petersen [2010], 200). A true code-switch involves a complete shift from one language to another, including the pronunciation and inflection, and is perceived by the speaker and listener as belonging to a different linguistic system, thus [-nativized]. A nonce borrowing, on the other hand, is adapted to the RL, thus [+nativized], much like a borrowing in RL agentivity receives the feature [+native] (see also Petersen [2010], 75ff.). For the SL agentivity of Faroe-Danish, Petersen ([2010], 81) finds two general triggers for code-switching and nonce borrowings:

1. Homophonous diamorphs: Words which are similar in the two languages
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may “serve as bridges or triggers for the code-mix” (Muysken 2000, 123), such as when a Faroe-Danish speaker pronounces Da. *afstand* [aw-] ‘distance’ as Far. *avstand* [aw-].

2. Pragmatic force: A Faroe-Danish speaker may insert a Faroese lexical item into a Danish setting out of need or gap-filling, such as Far. *tjaldrid* ‘oystercatcher’, the Faroese national bird, rather than Da. *strandskade*.

Both borrowing and imposition are forms of interference, defined as “[t]hose instances of deviation from the norms of either language which occur in the speech of bilinguals as a result of their familiarity with more than one language” (Weinreich 1967, 1).

Language contact does not only occur in spoken language but may be present in written language as well, for which Johanson (2013) proposes the term *written language intertwining*. For Johanson, the crucial factor at play for different types of intertwining is not the dominance of one language over another, but rather the relative prestige of the intertwining languages. He divides written language intertwining into five types based on relative prestige (Johanson 2013, 274):

Type A involves elements from the higher prestige language being borrowed into the lower prestige language, for example the use of Latin elements within vernacular manuscripts.

Type B involves elements from the lower prestige language being transferred into the higher prestige language, which Johanson notes “may be the result of imperfect learning” (2013, 278) and may thus be equated with SL agentivity.

Type C involves true alternation or code-switching, such as macaronic verses.

Type D involves the use of the lower prestige language to explicate texts in the higher prestige language, such as vernacular glosses in Latin manuscripts.

Type E involves elements from the higher prestige language used to represent elements from the lower prestige language, such as the use of Latin *i.e.* (*id est*) to represent ‘that is’ in English.

These types all assume a mixture of two rather distinct codes or languages, although vernacular manuscripts often involve a more subtle mixture of dialects or stages of a single language, resulting in supposed monolingual texts as products of language contact. Frellesvig (1996, 107) notes that, considering extant manuscripts are most often copies of other manuscripts, they likely contain both corruption — in the sense of slips and errors, discussed above — as well as correction. Both are deviations from the original manuscript which, at times, “may be a representation of the spoken language of the *copyist* where this is different from the spoken language of the *writer*” (1996, 107). The copyist may have spoken “another *sociolect, dialect, chronolect*, or
simply a different language” (1996, 108) than the writer or the copyist of the exemplar manuscript. This, in addition to orthographic norms and other features of writing discussed above, results in a manuscript which may contain any number of linguistic layers and deviations from the final scribe’s norm, inherited from earlier manuscripts within the recension.

The process of copying a manuscript and the types of deviation which may occur as the result of a language contact situation may be summed up in the example of two manuscripts of *Jyske lov*, Copenhagen, Arnamagnæan Collection, AM 4 4to and AM 11 4to. The latter, an early-sixteenth-century parchment manuscript, is a direct copy of the former, which dates from the late twelfth or early thirteenth century. Skautrup (1933) writes regarding the manuscripts:

> Afskriften følger ret slavisk forlægget, og er så omtrent ordret. Frihederne er dels ortografiske [...], dels lydlige moderniseringer [...], dels “retskrivnings”-bestemte former [...], dels enkelte novationer [...]. Sjælden drister [kopiet] sig til lexikografiske fornyelser [...], og syntaktiske afvigelser fra [forlægget] findes vist ikke. (Skautrup [1933], lxi)

[The copy slavishly follows the exemplar and is similarly arranged. Liberteries taken are partly orthographic, partly phonological modernizations, partly forms defined by a “standard orthography”, partly individual innovations. The copy rarely ventures towards lexical updates, and syntactic deviation from the exemplar is not found.]

In addition to these modernizations and updates in AM 11 4to are mistakes inherited from the exemplar AM 4 4to, corrections of mistakes, and new mistakes due to the misreading of the exemplar manuscript. Such an understanding of the copying process can be applied to the study of a manuscript whose exemplar has been lost, such as Codex B.

### 1.5.2 Methods

The primary source of data for the present study has been the corpus of *Guta lag* manuscripts. I have personally visited the manuscript collections at the Swedish Royal Library in Stockholm, the Danish Royal Library in Copenhagen, and the Arnamagnæan Collection in Copenhagen, where my Ph.D. project was based. A full codicological investigation was performed on all seven manuscripts, including measurements, scribal hands, and – with the help of Natasha Fazlic and Mustafa Kamal at the conservation studio in the Arnamagnæan Collection – collation and watermarks. The codicological descriptions of the two codices held at the Arnamagnæan Collection (AM 54 4to and AM 55 4to) have been made available in the online catalogue [Handrit.is (2009–2017)](https://handrit.is/). Full digital photographs of the manuscripts taken
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by Suzanne Reitz are also available on the website. Photographs of the Stockholm manuscripts B 64 and B 65 are already available via the Royal Library’s online catalogue, Regina (n.d.).

To investigate the text I have transcribed the entirety of Codex B with XML-markup following the guidelines set by the Text Encoding Initiative (TEI 2017). Every individual word was placed within a word-tag <w> with a unique identification (@xml:id) and lemmatized (@lemma).

Variants from Codices A, G, and D were then added to the XML document using the series of critical apparatus tags <app>, <lem>, and <rdg> (TEI 2017, 12 ‘Critical Apparatus’). In this way, a complete diplomatic edition of Codex B with a critical apparatus could be produced using LATEX, here given in Appendix D.

The copy of the later Danish ordinances found at the end of G, which was used as a comparative sample of David Bilefeld’s orthography in Danish, was likewise fully transcribed and lemmatized in XML-markup, here given in Appendix E.

1.5.3 Outline of the present study

The following five chapters can essentially be divided into two parts: one philological, one linguistic. The philological component begins with Chapter 2, which presents the codicological descriptions of all the manuscripts of Guta lag. Using the theories established in the field of material philology, especially the concept that “form follows function” (Hufnagel 2012, 174), the chapter concludes with a discussion on what the physical aspects of Codex B reveal regarding the production, intention, and use of the manuscript.

Chapter 3 presents the textual scholarship aspects of the present study, including an investigation into the contents of Codex B and a discussion of the relative age of various sections of Guta lag. The position of the β recension within the context of the remaining three is then discussed, centered on the question of a stemma of Guta lag manuscripts, such as the one proposed by Peel (2006; 2009; 2015). The marginal notes in Codex B and their possible origin are then treated, followed by a discussion of whether Codex B truly presents an older redaction of Guta lag as previously proposed.

The linguistic component of the present study comprises Chapters 4-6. Chapter 4 discusses the orthography and phonology of Codex B, and the interplay between these two. Investigations of the general orthographic tendencies of the manuscript are given first, divided into consonants and vowels. Following these, more specific sources of orthographic and phonological variation are discussed. The chapter concludes with a discussion of what the orthography reveals regarding the scribal

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48 I would like to thank Gottskálk Jensen for arranging for the uploading the images to the Handrit website.
practices of David Bilefeld, developments within Old Gutnish phonology, and the possible origin of the scribe of the exemplar manuscript.

Chapter 5 discusses morphological variation as found in the younger codex, beginning with individual paradigms which show later developments due to various processes of leveling, reduction, and phonetic changes. More general aspects of the nominal morphology, which shows more drastic developments than are found in the verbal system, are discussed thereafter. The chapter concludes with a discussion of Codex B as a witness to later stages within the development of the Gutnish morphological system.

The final chapter within the linguistic section, Chapter 6, discusses the unique lexicon found only in Codex B. The chapter begins with a discussion of lexemes found in provisions and chapters which are missing from the elder codex, and moves on to discuss lexemes found as variant readings and are thus otherwise missing from Codex A. Following this is a discussion of a few lexemes for which Codex B clarifies an otherwise difficult reading in the elder codex, while the chapter concludes with a discussion of how Codex B expands our understanding of the vocabulary of Old Gutnish.

The concluding chapter, Chapter 7, summarizes the discussions given in chapters 2-6 and focuses on the question of what, if anything, can be said about the exemplar manuscript.
Chapter 2

Codicology

2.1 Codex B and the B recension

AM 54 49  •  GKS 3363 4to 54  •  Kall 650 4to 57

2.2 Other manuscripts of Guta lag

B 64 58  •  B 65 62  •  AM 55 4to 66  •  B 68 71

2.3 David Bilefeld and the manuscript corpus

73

2.4 Discussion

75

The present chapter contains codicological and paleographical descriptions of the seven manuscripts containing Guta lag, which are further listed in the appendix on pg. [281]. Each manuscript is discussed individually following the same catalogue entry format. A manuscript is first introduced with key information to orient the reader. This is followed by a description of the physical properties of the manuscript, given under the umbrella heading ‘Structure and Support’. The features discussed are:

Materials including number of written and unwritten leaves, support, measurements of the book block (height x width in mm), and evidence for cutting. Descriptions of watermarks are also given.

Collation following the system used by Ker (1957, xxii), which has been chosen for its brevity and clear presentation of relevant information. This collation formula consists of a roman numeral for the quire number (lowercase for endleaves or otherwise unwritten quires) followed by a superscript arabic numeral for the original number of leaves; e.g. “I⁸” indicates the first written quire was an original quaternion. Changes to the quire, such as added or removed leaves, are given in parentheses; e.g. “(+ 1 after 5)” indicates a leaf
CHAPTER 2. CODICIOLOGY

has been added after the fifth leaf in the quire, while "(wants 2)" indicates the original second leaf is now missing. Finally, half-sheets (singletons) are given in a parenthetical note; e.g. "(3 and 6 are half-sheets)" indicates three bifolia consisting of the conjoined leaves 1-8, 2-7, and 4-5 can be discerned, while the third and sixth leaves do not form a conjoined pair (bifolium).

**Foliation** and/or pagination of the manuscript, whether by the main scribe or a later hand.

**Layout** of the main text of the manuscript, including measurements of the written area (height × width in mm), number of columns, and average number of lines per page. Visual indications of new chapters and provisions is also discussed.

**Binding** of the manuscript, including measurements (height × width × depth in mm), dating, and present condition.

**Condition** of the manuscript today.

Following the physical description of the manuscript is a description of the script used, including number of hands, as well as decorative features such as enlarged initials, rubrics, etc., all under the heading ‘Script and Decoration’. When defining script types, it should be borne in mind that “[n]omenclature is a thorny issue,” as noted by Brown (1990, 1), “with standardization still far from being realized”. This problem is compounded when dealing with manuscripts in different languages, stemming from different writing milieux. Derolez (2003, 17) speaks of a “strong element of national bias present in palaeographical studies”, which becomes evident when attempting to label the scripts of Nordic and German manuscripts using English terminology. Furthermore, the Gotlandic material covers both the Late Medieval and Post-Reformation periods, for which no single system of terminology exists. As such, the labels used for the various scripts will be general, with reference to relevant terminology and literature in the national languages, leaving room for description of the more characteristic features of each individual hand.

Thereafter follows a discussion of the history of the manuscript under the heading ‘Origin and Provenance’.

The manuscripts belonging to the β recension are discussed first in §2.1, beginning with Codex B. Manuscripts from the remaining three recensions are discussed thereafter in §2.2.

The hand of David Bilefeld, who copied Codex B, has been identified in other manuscripts of the Gotlandic law, which is discussed in §2.3. The chapter concludes with a discussion of the results from this codicological study and its significance for Codex B (§2.4).
2.1 Codex B and the β recension

Recension β of Guta lag is known from three paper manuscripts, all housed in Copenhagen. In addition to AM 54 4to, referred to here as ‘Codex B’, are two descendant manuscripts: the late seventeenth- or early eighteenth-century copy GKS 3363 (B₁) and its direct copy Kall 650 (B₂), from roughly the same period.

2.1.1 AM 54

Codex B is the only manuscript housed at the Arnamagnæan Collection written in the Old Gutnish language. This unassuming post-reformation paper manuscript in quarto contains only the law code Guta lag, copied by a Danish priest on Gotland. The language, while clearly Gutnish, is noticeably younger than that of the medieval manuscript of Guta lag and Guta saga, Codex A (§2.2.1), and shows Danish influence, especially in spelling. The sections included in the law text, on the other
hand, retain an older recension of *Guta lag* than that found in Codex A.

David Bilefeld, the scribe of Codex B, copied the manuscript in 1587 from an exemplar manuscript written in 1470, now lost. It is not known who the scribe of this exemplar manuscript was, but as will be argued in the present study, the hand responsible was likely also a Dane. It is also clear from Codex B that Bilefeld had access to other manuscripts of *Guta lag*, including Codex A and the German translation (§2.2.2); furthermore, the scribe was well versed in Danish law, as he refers to *Jyske lov* in marginal notes (§3.3.4).

The title page of the manuscript is incomplete, containing only the date 1587 (“Anno Domini MDLXXXVII”) and the letters “LEC”, which Pipping ([1901], 83) argues had been intended to read *Leges Gotibilandorum*. Likewise the final written leaf (57v) ends with the date (“Anno 1587. 19. Maij.”) and the initials “D. B. C.” Schlyter ([1852], xi) proposes reading this abbreviation as *David Bilefelt* [sic] *Curatus*; however, considering the scribe’s origin can be traced back to the Jutlandic peninsula (§2.1.1), a better reading may be *David Bilefeld Cimber*.

The layout of Codex B indicates a manuscript intended for personal use. Titles are written in a slightly larger script, and new statutes are indicated with pilcrows, often highlighted in red, yet otherwise the manuscript is left undecorated. On the other hand, the prevalence of marginal notes, whether taken from collation with the main exemplar, from other manuscripts of *Guta lag*, or from Danish law, point to a law book that was used by its creator.

### Structure and Support

#### Materials

Codex B consists of 58 written and four blank paper leaves arranged into eight quires. The book block has been cut to measure 207 × 163; the lower fore-edge of fol. 40 contains a corner folded inward that has avoided this cutting.

The same watermark is found throughout the main manuscript: two castle towers with battlements and windows on a base. Between the towers is an archway and gable, and in the base the initial ‘M’ is found; see Figure 2.2.¹

A second watermark is found on the flyleaf, contemporary with the binding, consisting of a crowned coat of arms of Amsterdam flanked by lions rampant; underneath the initial ‘W’ is half visible, having been cut off.

#### Collation

I⁶ (+1 after 5), II-V⁸, VI⁸ (+1 after 3), VII⁸, VIII⁶

#### Foliation

The main scribe has foliated the recto side of each folio in the main text of the manuscript, numbered 1-55. A later hand has added 56-57 on the last

¹A similar watermark, dated to the final decade of the sixteenth century, is found in the legal manuscript Stockholm, Royal Library, B 173; see Åström ([2013], 72-73, 141).
two rectos, which contain the table of contents. This same later hand has also added 1 on the title page, changing the original 1r to 1<sup>bis</sup>r.

Each of the quires, with the exception of the first, are further labeled with quire signatures, a capital letter centered at the bottom of the page in sequential order from B to H.<sup>3</sup>

**Layout**  The entire manuscript is written in a single column, with between 19 and 22 unruled lines per page. The written area measures 135 × 115.

Individual chapters are numbered with arabic numerals and begin on a new line, with another line break between the rubric and the beginning of the chapter itself. Two in-line rubrics are found on 34r (Chapter 36) and 43v (Chapter 50). Furthermore, the form (Tha) 45v9 ‘when’ is written in red at the beginning of a new provision in Chapter 54. Otherwise new provisions are indicated with a pilcrow (paragraph mark) in red.

A table of contents on 55v-57v lists the chapter titles in alternating colors (red and brown). For each title, both a chapter and page number is given.

**Binding**  The manuscript is bound in a stiff vellum binding, which Árni Magnússon had likely ordered in the first decades of the eighteenth century.<sup>3</sup> The binding, which measures 205 × 170 × 15 at the spine, is in good condition, and the manuscript easily lays flat when open. When closed, the binding measures 20 mm deep at the fore-edge.

**Condition**  The manuscript is in good condition, with no major damage or defect. Small holes can be found in some of the leaves, measuring 2-4 mm, e.g. fols. 23, 37, 38. Some pages have been reinforced near the spine, e.g. 13, 14, 46.

**Script and Decoration**  The main text of Codex B is written in dark ink with rubrics, initials, and pilcrows occasionally highlighted in red. The entirety of the text, including marginalia, is written in a single hand using a Neogothic script (Da. nygotisk; Kroman 1970). While the ductus of this current script is quick, short letters such as (a c e o) are nevertheless executed with two strokes. A variant form of (e) resembles Greek.

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<sup>1</sup>Pipping (1901, 82) appears to misunderstand the use of these quire signatures, noting the scribe’s intention of marking every eight leaf. After listing the folio numbers for signatures B-F, Pipping observes that “[s]edan förvirras räkningen” [then the counting is confused] between F and G, and that H is misplaced. However, the signatures are clearly on the first recto of every quire (except the first); the discrepancy from F to G is due to the half-sheet found in quire VI (see collation).

<sup>2</sup>Árni Magnússon employed two different bookbinders, Hans Gylling and Berthel Wolcken, from around 1710 until his death in 1730; many of the bindings are described in various invoices as being ‘vellum’ or ‘old vellum’ (Springborg 1993, 43).
CHAPTER 2. CODICOLOGY

Figure 2.2: Watermark in AM 54 4to. Image: Seán Vrieland

epsilon ⟨ε⟩. Ascenders generally slant rightwards, with the exception of ⟨ꝺ⟩ which extends to the left. Spurs occur on ⟨v⟩ and ⟨w⟩, as well as on the stem of tall ⟨f⟩ and occasionally on ascenders of ⟨b h⟩, etc. Capital ⟨T⟩ has a rounded variant ⟨Ꞇ⟩, while capital ⟨H⟩ has a variant ⟨ꞇ⟩ with no second ascender. Lowercase ⟨h⟩ is perhaps one of the most characteristic letters of the scribe; it consists of a broken ascender, which resembles lowercase ⟨l⟩ (that is, a right-leaning ascender which breaks to the right near the baseline) followed by a limb which curves below the baseline (see §2.3).

Diacritics are found on ⟨ũ⟩, whose bow helps distinguish it from ⟨n⟩. A dieresis above ⟨ÿ⟩ often makes the letter indistinguishable from double ⟨ij⟩. Lowercase ⟨i⟩ is always dotted, although when the dot is executed quickly and close to the minim, the letter can easily be confused with ⟨e⟩. Likewise ⟨o⟩, executed in two strokes, occasionally resembles ⟨e⟩.

Missing from the script in AM 54 4to is word-final cursive or bowed ⟨s⟩; otherwise both tall ⟨s⟩ and short ⟨s⟩ are found, the latter in all positions. Tall ⟨s⟩ is limited to initial and medial position, with the only example of word-final ⟨s⟩ being ⟨ruff⟩ 7r20 ‘horse’. The letter is further found in the ligatures ⟨ß ft s⟩, while the ligature ⟨ĉ⟩ is also found.

Decoration is minimal, consisting of two- to four-line flourished initials, often highlighted with red, at the beginning of new chapters. Abbreviations are likewise minimal, though frequent terms for monetary value are commonly abbreviated, e.g. ⟨M⟩ for ‘mark’ (coin), ⟨S⟩ for ‘silver’, and ⟨penny⟩ for ‘coin’. Numbers are commonly minuscule roman numerals, especially in reference to monetary amounts. A nasal stroke, though not common, occurs for word-final nasals, geminates, and before ⟨g⟩, while a similar bar appears as the abbreviation for ‘re’ in roughly half of the occurrences of the word ‘prestr’ ‘priest’. One occurrence of a
flourish extending through the descender of ⟨p⟩, an abbreviation for ‘pro’, is found on 9v2; however, this abbreviation mark was added to an original ⟨p⟩, an abbreviation for ‘pre’, as the scribe emended an original reading ⟨prestir⟩ ‘priest’ to ⟨proastir⟩ ‘provost’. The Latin siglum ⟨ꝫ⟩ is used to represent ‘et’, though only in the words þet ‘it’ and þetta ‘this’, never in miþ, meþ ‘with’ as is common in e.g. Old Swedish manuscripts (cf. Jansson 1943, 127). By far the most common abbreviation, however, is the er-tittle ⟨◌̉⟩, frequently placed above final -r to indicate the svarabhakti vowel (§4.2.5), though also found as an abbreviation for ‘er’ in ⟨gerningom⟩ 1bis-r11 ‘deeds’.

**Origin and Provenance**

Codex B is a treasure trove for the philologist as it explicitly mentions both the scribe and the date of completion, and provides clues towards the scribe’s exemplar manuscript. A colophon on 55r supplies this information:

David Hansen Bilefeld (†1596) was a priest from Jutland who came to Gotland in 1569 after receiving his magister degree from the University of Rostock the previous year. Having originally come to Gotland to tutor the sons of the Danish sheriff...

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4 Bilefeld typically spells the demonstrative pronoun with ⟨i⟩, i.e. ⟨thitta⟩. However ⟨e⟩ occurs in two tokens: ACC SG NEUT (Theta) 3r4 and DAT SG NEUT (thesso) 53v13 (§1.2.7).

5 The patronym is often rendered Hansson, but is here given according to Modern Danish practice.

6 According to the matriculation registry from the university, Bilefeld enrolled in September 1566 and listed his place of origin as “Cimber” (http://purl.uni-rostock.de/matrikel/100028153; accessed 07-12-2016).
(Da. *lensmand*) of the island, Jens Bille (1531-1575), Bilefeld eventually became the schoolmaster in Visby (1571), priest of Barlingbo and Ekeby, as well as provost of the Northern Riding (1582), and finally superintendent of the Danish church on Gotland (1592), being the third superintendent (bishop) since the founding of the bishopric in Visby.

How Bilefeld’s manuscript came to mainland Denmark is not known (Bilefeld died in Visby), but according to the slip written by Árni Magnússon in the front of the manuscript, it belonged to the collector Jens Rosenkrantz (1640-1695). The slip reads:

Hæc ex LL Gotlandicis provincialibus penes Janum Rosæncranzium, habentibus capita 82, descriptis 1587 ex vetusto exemplari scripto 1470, quod ex pura lingvâ ferè Norvegicâ depravatum esse clare patet, Titulus horam legum est Guthalag. (ÁM slip)

[This from the book of Gotlandic provincial laws [belonging to] Jens Rosenkrantz, having 82 chapters, written in 1587 after the older example written 1470, which being a corruption of a nearly Norwegian language is clearly exposed, the title of this law is *Guta lag*.]

While in the possession of either Rosenkrantz or Árni Magnússon, Codex B was lent to the historian Otto Sperling, who copied the manuscript (§2.1.2).

### 2.1.2 GKS 3363 4to

A direct copy of Codex B, written by the Danish historian and antiquarian Otto Sperling the Younger (1634-1715), is housed in the Older Royal Collection (Da. *Gamle kongelige Samling*) at the Royal Library in Copenhagen, shelfmarked GKS 3363.

It is clear from the quarto manuscript that Sperling copied directly and solely from Codex B. On the title page Sperling labels the manuscript as “Lex Gotlandica 1470 scripta”, while at the end of the main text (following the register) he copies Bilefeld’s final colophon “Anno 1587. 19. Maij D.B.C.”

As an antiquarian, Sperling was clearly interested in *Guta lag* from a scholarly perspective, evident in the making of the manuscript. The Old Gutnish text begins on the verso of the second folio, paginated as ‘2’ and continues on each verso side until pg. 122. The copy is careful, with very few corrections, and with marginal emendations in Codex B successfully added into the main text. Misreadings occur, however, some of which are consistently applied throughout the text: ⟨haan⟩ ‘she’ is consistently written as ⟨haun⟩, ⟨wir⟩ ‘we’ as ⟨wii⟩, etc.

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7A short biography of David Bilefeld can be found in the writings of Jöran Wallin, published posthumously (Wallin 1747, 162ff.).
2.1. CODEX B AND THE B RECENSION

The recto side of each folio was originally left blank, intended for a Latin translation of the text, which proved an unsuccessful pursuit. Only the first three pages have been translated, corresponding to the first two and a half chapters of the Old Gutnish text, up to “tha en andra hafuer gart nya”/“postquam novas fecit alias” [when he has made another (church)] in chapter 2.

While the Old Gutnish version of Guta lag is marked by a careful – albeit imperfect – copy of the text, the Latin version is marked by constant correction, with deleted text struck through and corrections written above. The final quire contains a number of notes in Latin written by Sperling, including a list of the marginalia found in Codex B. Sperling had originally intended this quire to be the third, though he mistakenly began copying the Old Gutnish text on the recto of the first leaf, numbered ‘31’, instead of the verso.

Structure and Support

Materials  The manuscript consists of 70 paper leaves arranged into nine quires. The same paper is used throughout the manuscript, with a watermark containing a coat of arms of Amsterdam flanked by lions rampant and with the initials ‘G D’ underneath. The paper measures 210 × 160 and does not appear to have been cut.

Collation  I-VII*, VIII* (wants 8), IX* (wants 8)

Foliation  Starting on the second verso with ‘2’, the manuscript is paginated on the recto and verso of each leaf by the main scribe.

Layout  The manuscript is written in a single column, with around 27 lines per page. As noted above, the recto sides starting at the fourth leaf are blank, having been intended for the Latin translation. The written area measures 185 × 135, and the outer margin has been marked by folding.

Chapters are numbered with roman numerals preceded by “Cap.” and titles given on a separate line and underlined. Unlike in Codex B, each new statute also begins on a new line, are numbered, and begin with a section sign ⟨§⟩.

Binding  The manuscript is bound in an original paper binding measuring 210 × 165 × 18.

Condition  In general the manuscript is in good condition. The edges of the paper are rough and discolored, but there is no evidence of water or other damage.

Script and Decoration

The entirety of GKS 3363 was written by a single scribe in brown ink. The cursive script is characterized by deep descenders, including ⟨f⟩, and rounded ⟨ð⟩. Tall ⟨ſ⟩ is lacking.
Some abbreviations are taken directly from Codex B, e.g. ⟨M⟩ for mark ‘mark [coin]’, while others are expanded, e.g. ⟨§⟩ has been expanded to ⟨et⟩, ⟨pstr⟩ to ⟨presp⟩, etc.

There are no decorations in the manuscript. It is worth noting, however, that Sperling indicates new statutes, which are numbered, with a section sign ⟨§⟩ where Codex B uses a pilcrow ⟨¶⟩ and no numbers.

Origin and Provenance

As noted above, GKS 3363 was written by Otto Sperling the Younger. For Peel (2015, 6) the year 1687 is “presumably the date assigned to the manuscript” as it is found in the catalogue details. However, no catalogue at the Royal Library contains the date 1687 which must be a misreading of 1587, found on the second recto as “CIƆIƆLXXXVII”, and on pg. 122 as “1587”, both taken directly from Codex B. Considering the biography of the younger Sperling (cf. Bøggild Andersen 1942), as well as the provenance of Codex B, a dating to 1687 is likely too early for the copying of GKS 3363. In that year Sperling moved from Hamburg, where he had been working as a lawyer, to Pinneberg in Schleswig-Holstein, where he sat on the royal council of the highest court of appeal (Da. overappellationsret).

In 1692 Sperling became professor of the newly-founded knight academy (Da. ridderakademi) in Copenhagen, a position which he held until 1697. During this period he is known to have been in contact with Jens Rosenkrantz, whose extensive collection of manuscripts included Codex B. Sperling bought another manuscript, AM 902 b 4to, from the nobleman sometime between 1692 (when the manuscript was bought at auction after the death of Holger Parsberg) and Rosenkrantz’ death in 1695 (cf. Overgaard 1996, 274), and thus is may be possible that he also borrowed and copied Codex B during this period. It is more likely, however, that Sperling borrowed the Gutnish manuscript after it had already come into the possession of Árni Magnússon, with whom the antiquarian had contact in the first decade of the eighteenth century.9

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9Peel (2015, 6) does not specify which catalogue, though in her dissertation (2006) she writes “confirmed by private communication (23/1/2004) by Palle Ringsted of the manuscript department of the library”. My own private communication with Erik Petersen at the library (11-23 August 2017) has confirmed the date 1687 is not found in the handwritten catalogue. Note also Erichsen (1978, 139) and Ilsæ (1999, 352).

9A letter from Árni Magnússon to Otto Sperling dated 2 September 1707 describes the return of a different manuscript the Icelander had borrowed from the Danish historian; this letter is now held in Copenhagen, Royal Library, GKS 1112 fol. (Kålund 1903, 27).
2.1. CODEX B AND THE $Β$ RECENSION

2.1.3 Kall 650 4to

A stack of paper quires in quarto in the Kall Collection (Da. Kallske Samling) at the Royal Library in Copenhagen make up the manuscript Kall 650, which is a direct copy of GKS 3363 and therefore a direct descendant of Codex B. Like its predecessor, Kall 650 bears the title “Lex Gothlandica 1470 scripta” on the first recto and the front matter “Exaratum Anno MDLXXXVIII” on the second, with the Old Gutnish text beginning on the second verso and continuing until the last folio but one (87v). The intention, like that of GKS 3363, was to create a side-by-side Latin translation; however, the Latin text was never started, except for the table of contents on 84r-87r.

The text of Kall 650 inherited some of the misreadings in GKS 3363, for example ⟨haun⟩ for ⟨haan⟩ and ⟨wii⟩ for ⟨wir⟩, and has added a few new errors (cf. Schlyter 1852, xix): ⟨Pavidem⟩ 2r2 for ⟨Davidem⟩ ‘David’, ⟨heglsu⟩ 2v7 for ⟨heylsu⟩ ‘health’, etc. Six of the misreadings on 2v (the first folio of the main text) are underlined in pencil and marked with ⟨v⟩ (Lat. vide ‘see’) in the left margin; it is unclear whether this is a later hand, or the same as the main scribe.

Structure and Support

Materials The manuscript is written on 88 paper leaves arranged into nine quires and measuring 250 × 165. The paper contains a watermark of a crowned coat of arms of Amsterdam flanked by lions rampant.

Collation 1-XI§

Foliation The leaves are foliated 1-87 on every recto (bar the final, which is blank) by a later hand.

Layout The text is written in a single column, with 26-29 lines per page. As with the exemplar manuscript, new individual statutes begin on a new line. Except for the first two leaves (the cover and title page) as well as 84r-87r, no leaf is written on the recto, which was originally intended for a Latin translation. The written area measures 180 × 110 mm, with the right and left margin ruled in pencil.

Binding The quires are unbound and have never been sewn together.

Condition Moisture damage is evident, particularly in the final quire (XI). The first recto, which serves as the manuscript’s cover, is especially discolored.

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CHAPTER 2. CODICOLOGY

Script and Decoration

The entirety of the manuscript is written in a single hand using brown ink. The script is a cursive similar to that of GKS 3363, though not identical; for example, the leftmost stroke of ⟨w⟩ is broken, resembling ⟨ʒ⟩, while Sperling’s ⟨w⟩ is made with a single stub on the first stroke. As in GKS 3363, tall ⟨ſ⟩ is lacking, although ⟨s⟩ often extends above the body of other letters, though never below the baseline.

Abbreviations are taken directly from GKS 3363, although the tittle above ⟨r⟩ is often omitted.

Like its exemplar, Kall 650 contains no decoration. New provisions are numbered and begin with a section sign ⟨§⟩.

Origin and Provenance

The scribe and early provenance of Kall 650 is not known, though as with the exemplar manuscript GKS 3363, the scribe must have had a scholarly interest in Nordic antiquities, and the manuscript is likely to have been copied in the late seventeenth or early eighteenth century. Before coming to the Royal Library in Copenhagen the manuscript belonged to the professor Abraham Kall (1743-1821), who during his time as professor at the University of Copenhagen (1765-1780) and librarian at the university library amassed a large collection of manuscripts. After Kall’s death in 1821, his heirs sold the collection to a bookseller in Hamburg. The librarian responsible for the purchase of Otto Thott’s collection, Daniel Gotthilf Moldenhawer (1753-1823), purchased 688 manuscripts from Kall’s library for the sum of 1000 rigsdaler for the Danish Royal Library (Petersen 1943, 29). The collection was catalogued the following year by Erich Christian Werlauff, whose entry for Kall 650 reads “Lex Gothlandica A. 1470 scripta.” (Werlauff 1822, xliii).

2.2 Other manuscripts of Guta lag

The remaining three recensions of Guta lag are known from four manuscripts only: one medieval manuscript each for recension α (B 64) and γ (B 65), and two post-Reformation manuscripts for recension δ (AM 55 4to and its descendant B 68).

2.2.1 B 64

The best-known manuscript of Old Gutnish, often referred to as ‘Codex A’, is housed at the Royal Library in Stockholm, shelfmarked B 64. This fourteenth-century parchment manuscript is the only extant version of the α recension of Guta lag (1r-42v), and the only medieval copy of the law text in Old Gutnish. Following the law text is the only complete version of Guta saga in Old Gutnish (43r-50v).
2.2. OTHER MANUSCRIPTS OF GUTA LAG

Figure 2.4: Preface to Guta lag in B 64. Image: National Library of Sweden, MS B 64.
CHAPTER 2. CODICOLOGY

Structure and Support

Materials Codex A consists of 50 written parchment leaves arranged in six quires. The text block has been cut to measure 167 × 130 and the leaf edges are painted red. At either end of the parchment book block is a paper quire, originally quaternion. The first lacks fol. 8, while fol. 1, which functions as the pastedown, has become detached from the rest of the quire. The same watermark is found on fols. 3-6 in the first quire, 3-6 and 4-5 in the final, of three castle towers contained in a renaissance-style shield, likely dating from the seventeenth century.

Collation vii + I-IV⁸, V¹⁰, VI⁸ + viii

Foliation The manuscript was originally paginated 1-100 in brown ink on each recto and verso by the main scribe. A later hand has deleted the pagination and foliated 1-50 on each recto.

Layout The text is written in a single column, except for the table of contents on 1r-1v, which is written in two columns. The written area measures 120-130 × 90-100, with typically 19 ruled lines per page.

New chapters occasionally begin with an enlarged initial, usually two lines high, though three-line initials are found on fols. 3v and 7r; the opening initial on 2r is 5 lines high and flourished. Chapters have in-line rubrication are numbered by a later hand, likely Carl Schlyter, in the outer margin. New provisions are indicated with a pilcrow in red.

There are no catchwords Codex A, though quire signatures are faintly visible on 9r (B) and 17r (C).

Binding The manuscript is bound in a stiff vellum binding measuring 170 × 135 × 20 at the spine. Due to the tightness of the binding, the manuscript does not lay fully closed, but measures 35 mm at the fore-edge. Considering the paper quires found at each end of the parchment text block, the parchment binding likely dates from the late seventeenth century, when the manuscript came into the possession of Johan Hadorph.

Condition Holes are found in the parchment throughout the manuscript. A hole measuring 5 × 11 mm on the sixth line of writing on both sides of fol. 11 resulted in the loss of text: 11r6 reads ⟨aigh[u]⟩, where the bow of ⟨h⟩ is also missing, while 11v6 reads ⟨[oc] dragi⟩, where the bow of ⟨d⟩ is also missing (see also [Schlyter 1852], 26 fn. 13 and 27 fn. 27).

Otherwise the holes in the parchment did not result in the loss of text, many of which predate the writing of the manuscript. Two tears in the parchment had been sewn on fols. 14 and 15, measuring 15 mm and 22 mm in length, respectively.
The text has faded in many places throughout the manuscript, especially at quire boundaries, and has been traced over by David Bilefeld on a number of folia, e.g. 1r, 8v, 43r, and 50v (§2.3).

Today the binding is fragile, having completely detached from the front cover and held together only by two binding strips and middle band on the back cover.

Script and Decoration

The main text is written in brown ink in a single hand using a fourteenth-century Gothic bookhand (Da. *ældre gotisk bogskrift*; *Kroman* 1943) and resembles the script used in e.g. Swedish law books from the earlier period (pre-1370; *Jansson* 1943, 104-113). Ascenders are often forked and may extend into the margin when the first letter of a new line. Rounded ⟨ꝛ⟩ occurs frequently after rounded letters and occasionally as the first letter of a line. Tall ⟨ſ⟩ and short ⟨s⟩ both occur, the latter exclusively in word-final position. Both rounded ⟨ђ⟩ and straight ⟨d⟩ occur.

Abbreviation is minimal, being limited to nasal strokes and roman numerals. Decoration is likewise minimal, though enlarged initials in red are often flourished. New provisions often begin with an initial highlighted in red. Ascenders and descenders occasionally extend into the left, top, and lower margins, decorated with flourishes.

Origin and Provenance

The exact date and place of writing is not known for Codex A. *Schlyter* (1852, i) dates the manuscript to the middle of the fourteenth century, with which later scholars tend to agree (e.g. *Pipping* 1904, 1; *Jacobsen* 1910, 6; *Wessén* 1945, xi; *Peel* 2015, 4). Although a single scribe is responsible for the entire manuscript, both *Guta lag* and *Guta saga*, the texts belong to two distinct codicological units. The saga begins on a new quire (VI), while the law text ends on the final verso of a quinternion (V). It is thus not certain the creator of Codex A originally intended both texts to be in the manuscript.

*Schlyter* (1852, i) writes of a dedication written by Johan Hadorph, the first to publish Codex A in 1687, that the manuscript was found some years prior, neglected in a church on Gotland. *Schück* (1932-1944, III, 181) supposes Codex A was given to Hadorph by the Swedish statesman Magnus Gabriel de la Gardie (1622-1688) in 1673; however, in a letter from the following year, Hadorph identi-
fies the gift as *Visby Stadslag* in Low German, bemoaning that “det gamble Exemplaret på Götiska, som jag seer fordom der waret, är förkommet” (Schück 1932-1944, II, 316) [the old exemplar in Gutnish, which I believe there has been, is lost]. Hadorph is clearly aware of the existence of *Guta lag*, “af hwilken jag en god copia af danska Archivo hafwer” (Schück 1932-1944, II, 316; cf. also §2.2.4) [of which I have a good copy from a Danish archive] yet his letter indicates he did not yet know of Codex A by 1674. In 1676 Hadorph moved his collection from Uppsala to Stockholm (Bäärnhielm 2004, 133), though it is not clear whether Codex A was a part of this collection or not at the time.

### 2.2.2 B 65

A fifteenth-century parchment manuscript in quarto at the Royal Library in Stockholm shelfmarked B 65 contains the German translation of *Guta lag* and *Guta saga*. A sixteenth-century paper manuscript has been added to the back of B 65, containing the later Danish ordinances from 1492 (*Kong Hans’ Recess*) and 1537 (*Kong Christians Recess*). The latter, however, is incomplete, ending abruptly with “Røm-
mer och flyer” G 43v11 [If [he] escapes and flees] in the middle of the third ordinance.

Structure and Support

Materials  The manuscript consists of 32 written parchment leaves in four quires, followed by 11 written and five blank paper leaves (i+9+ii+2+ii) in three quires. Both the parchment and paper leaves measure 165 × 130, having been trimmed together and painted red on the leaf edges. Folio 32 contains a small 5 × 55 mm flap at the bottom of the page, which has avoided trimming, containing the final two lines of Guta saga. Following the 32 leaves are 5 parchment leaves which have been cut out of the manuscript.

A foolscap watermark, measuring 40 mm at its widest, is evident on most of the paper leaves.

Collation  I⁸, II¹² (3 and 8 are half-sheets), III¹⁰, IV¹⁰ (wants 10, 5-9 clipped), V-VI⁶, VII⁶ (wants 5, 6).

Foliation  Original foliation in the parchment section of the manuscript can be found on some leaves on the recto side written as minuscule roman numerals in red ink by the main scribe, though on most leaves this original foliation has been lost due to trimming. A later hand has foliated the parchment leaves 1-32 on the recto side.

Original foliation in the first text of the paper section of the manuscript can be found on the recto and verso sides of the written leaves, except for the first, by the main scribe, numbered 2-19. The second text, which begins on a new quire, has the first recto foliated with ‘1’, again by the main scribe, but the remaining pages lack original foliation. The same late hand as in the parchment section has crossed out the original foliation and foliated the paper leaves as 32a (blank), 33-41 (containing the first statutes), 41a-b (blank), 42-43 (final statutes). The final two blank paper leaves are left unfoliated.

Layout  B 65 is the only manuscript of Guta lag written in two columns. The written area of the parchment section measures 135-140 × 105 and was ruled to 29 lines per column. Only the final verso (32v) contains more lines: 32 in column a and 34 in column b. The five clipped leaves also originally contained 29 lines per page.

The paper section is written in a single column with an average of 19 lines per page. The written area measures 115-125 × 95.

Binding  The manuscript was bound in 1882, according to the library’s handwritten catalogue, in a quarter-leather binding on five sewing stations, with
three visible raised cords on the spine and red marbled paper on the front and back covers. The binding measures 173 × 138 × 19.

**Condition** The text in the parchment section of the manuscript has faded at the quire boundaries, having been re-traced by David Bilefeld (§2.3). The final verso of the paper section is also darkened, much more than the first recto of the section (32ra), indicating the paper and parchment sections were together for some time before being bound in 1882.

Signs of wear and tear are frequent in the parchment section. Folio 1 has a 45 mm tear from the fore-edge, and the parchment is slowly pulling back into its original shape. Folio 11 has a larger, 90 mm tear from the top of the page, with the inside upper corner of the page beginning to roll inwards. Small holes are found throughout, some of which predate the writing of the text. Water damage is evident at the bottom of fol. 13 and some of fol. 12.

Five leaves have been clipped from the final quire of the parchment section (quire IV), with only 15-20 mm remaining. Traces of text are still visible, however, and it is clear that the same scribe was responsible for writing these leaves. It is furthermore probable the five leaves constituted a single full text, as the first three lines of the first recto are written in red, thus indicating a rubric, and the final twelve (possibly more) lines of the final verso are red, indicating a colophon. Assuming the text was also written in two columns, we may estimate a text of about 2000-2500 words.

The paper section is generally in good condition, though a large 125 × 15 mm water spot is visible from 34v-36r, which has caused some ink to fade; the text is nevertheless legible.

**Script and Decoration**

Both Guta lag and Guta saga are written in the same hand using a cursive script; ⟨a⟩ contains a single compartment, ⟨f⟩ and ⟨f⟩ extend below the baseline, and ascenders loop to the right. Schneider (2014, 63) would classify the script as *jüngere gotische Kursive*, considering such features as the leftward curvature of the downstroke (extending below the baseline) in ⟨h⟩, an open tail in ⟨g⟩ or the two-storied execution of ⟨w⟩ and, occasionally, ⟨v⟩.

Nasal strokes are commonly used for both *m* and *n*, and frequently for *de* in the abbreviated form ⟨vn̄⟩ for *vnde ‘and’*. Monetary values are commonly abbreviated, such as ⟨pf⟩ for *pfenning ‘penny’*, ⟨Mřc⟩ for *mark ‘mark’*, ⟨oꝵ⟩ for *ore ‘øre’*, and ⟨ſĭb⟩

65 “saknar permar”. Presumably it is from Schlyter’s description of the manuscript that Peel (2015, 5) derives her information of the manuscript “lacking covers”.

14Guta lag, which contains approximately 1800 words, is written on four leaves and a single column of a fifth.
for silbur ‘silver’; monetary amounts are exclusively indicated with roman numerals, including the crossed variants ⟨ɟ⟩ and ⟨ᦴ⟩ to indicate ½ and 4½, respectively. Other abbreviations include ⟨ꝑ⟩ for pro in e.g. ⟨ꝑbıſte⟩ for probist ‘provost’ and ⟨ꝫ⟩ for et in e.g. ⟨gebůſſꝫ⟩ for gebůsset ‘fined’.

Decoration is limited to red enlarged initials, almost exclusively two lines high; the opening initial, a three-line high ⟨D⟩ on 1r, is flourished in red and black. Chapter headings are rubricated, using the same script as the main text, typically with a blank line between the rubric and the start of the chapter. The explicit and colophon following Guta lag on 28v are also written in red ink. Individual statutes in Guta lag and sentences in Guta saga are marked with a red pilcrow. There is no indication that the rubrication and initials were done by a separate rubricator.

The Danish ordinances in the paper quires were copied by David Bilefeld, the scribe of Codex B. As in his Gutnish codex, Bilefeld makes frequent use of ⟨M ᷓ ⟩ for mark ‘mark [coin]’ and roman numerals. Rubrics are written in red, with an enlarged red initial, usually around two lines high, beginning each new chapter. The second set of ordinances begins with a centered title in red.

Origin and Provenance

A colophon at the end of Guta lag (28v) gives the names of three men involved in the translation and copying of the γ recension, naming a patron, a translator, and a scribe:

dis Recht hat losin scribe her Johan Techewicz vischmeister czu Pćzk vnde houpman czu Godlande. Vnde das hat der Erbare here Her Svnye eyn vœrs-tender des Spytalis czu sente Jœrghen büsen der stad Godlande brocht vs dem Gothnischen czu dücze. vnde dat het gescrēbin peter Warthenbergh van Costan vnde hat das ge endet an deme Suntage czu Palme Noch gotis geburt also man schribet Jndeme irsten Jare noch xiiij. hundert Jaren amen. (G 28va18-b6)

[Johan Techewicz, Fishmaster in Puck and Captain in Gotland, had this law written down. And the honorable lord Lord Sunye, a Superintendent of St. George’s Hospital outside of the city of Gotland (i.e. Visby) translated it from Gutnish into German. And this was written by Peter Warthenberg van Costan and he finished it on Palm Sunday after God’s birth, as one writes, in the first year after 14 hundred years (27 March 1401). Amen.]

Johan Techewicz held various positions as bailiff in Lauenburg (1393), Dramburg (1401), and Neumark (1402), though exactly when he became captain of Gotland is unclear; Eimer (1966, 295) gives a terminus ante quem of 1399. The Teutonic Order, having taken control of Gotland in 1398, would have been in need of a translation
CHAPTER 2. CODICOLOGY

of the local law, thus prompting the highest-ranking official on the island to commission it. The translator set to the task is only known by the name Sunye (Sune), though as the superintendent of St. George’s Hospital in Visby, he is mentioned in a number of diplomas from the first decade of the fifteenth century. The scribe, Peter Warthenberg van Costan, is known from another manuscript Gdańsk (Danzig), Danziger Stadtbibliothek, Ms. 2146, containing religious texts (Günther 1909, 188-189). The language of this codex is clearly Low German, which Czajkowski (2005, 20-22) argues to be the scribe’s native tongue. The High German of the Guta lag translation (which shows East Central German features) can be attributed to the translator, Sunye, whereas the Low German features in the manuscript must derive from Warthenberg (Czajkowski 2005, 22).

The written record indicates B 65 came into the Royal Library in Stockholm under Johan Hadorph (1630-1693), who moved his collection from Uppsala in 1676 (cf. Bäärnhielm 2004, 133). Hadorph makes reference to the Germanica Versio in his edition of Guta lag and Guta saga (Hadorph 1687), and an inventory of the collection after his death in 1693 lists five manuscripts pertaining to Gotland (Bäärnhielm 2004, 133), which likely includes B 65. There is no mention of B 65 in Hadorph’s letter to de la Gardie in 1674 (cf. §A.1), however; it is therefore likely to have come into Hadorph’s possession sometime around 1680, together with B 64.

2.2.3 AM 55 4to

A mid-sixteenth-century paper manuscript held at the Arnamagnæan Collection in Copenhagen contains the Danish translation of Guta lag. Wessen (1945, xv) considers the text to have been translated into Danish in connection with Kong Hans’ Recess from 1492 (§1.3.1), which declares the validity of Guta lag on the island, thus providing a need for a translation which could be understood by the Danish ruling class. Schlyter (1852, xvii), on the other hand, argues for AM 55 4to to be the original translation. Schlyter bases his arguments on the frequent number of changes in the text, which show the scribe hesitated in deciding how to translate certain Gutnish terms. On 28v5, for example, the scribe originally wrote ‘suoger’ ‘brother-in-law’ in the main text, subsequently crossed it out and wrote ‘brødre’ ‘brothers’ above the line; changing his mind again, the scribe struck through ‘brødre’ and wrote ‘suoger’ next to it, above the line, reverting back to his original translation of OGu. feþgar ‘father and son’.

That the scribe was himself translating from an Old Gutnish original may in

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15 SDHK (2015, nos. 15874, 15875, 17827).
16 The Royal Library in Stockholm now houses seven manuscripts pertaining to Gotlandic law: B 63 (Visby Stadslag, German), B 64 (Guta lag, Gutnish), B 65 (Guta lag, German), B 66 (Visby Sjörätt, Danish), B 67 (Visby Stadslag, German), B 68 (Guta lag, Danish), and C 81 (Kong Hans’ Recess and Kong Christians Recess, Danish).
2.2. OTHER MANUSCRIPTS OF GUTA LAG

Figure 2.6: Preface to Guta lag in AM 55 4to.
part explain one of the most curious features of AM 55 4to, namely the large gaps left on a number of pages. While these gaps, which are found at the bottom of the page, often correspond with the end of a chapter, this is not always the case. A gap of about 5 lines on 21r and 11 lines on 21v, for example, are found in the middle of chapter 19. The entirety of 31v is left blank, following a gap of approximately 4 lines on 31r at the end of chapter 29.

The text of *Guta lag* is written on 3r-59v, following the title page, which bears the title “GVLLANDS LOVF” and the signature of the owner, Claus Christoffersen Lyschander. A table of contents, labeled “CATALOGVS CAPITVLORVM JVRIS GOTLANDICI”, is found on 1bisr-2v and is a later addition written by Lyschander. It is clear the table of contents is taken from the main text, though some chapters have been skipped, resulting in a misnumbering.

Following the text of *Guta lag* is an explanation of Gotlandic coinage using Danish equivalents, e.g. “øyre det er søsling” 60v2 [øre, that is sixpence], written by the main scribe. Finally, fols. 61r-65v contain an incomplete index of Gutnish terms, with reference to their location in the main text, also copied by Lyschander.

**Structure and Support**

**Materials** The manuscript consists of 70 paper leaves in fifteen quires measuring 205-125 × 160. A watermark can be found, consisting of a shield containing a fleur-de-lis.

**Collation** I⁴, II⁶, III⁴; the remainder of the manuscript contains a more complicated quire structure, with multiple gatherings placed within an original sexternion IV¹²(13-70, 32-67, 35-66, 40-65, 47-64, 52-63). These quires can be described as follows: V¹² after 13, VI⁴, VII³, VIII² after 32, IX⁴ after 35, X⁶ after 40, XI² after 47, XII², XIII⁴ after 52, XIV², XV² after 66.

**Foliation** The main scribe has paginated 2-113 on every recto and verso from 3v-59r centered at the top of every page. A later hand has foliated 1+1bis-69 on every recto.

**Layout** The main text of the manuscript is written in a single column, with 17-21 unruled lines per page. The written area measures 155-175 × 130.

Chapter headings are written on a new line in a title script and are numbered with minuscule roman numerals in the outer margins by the main scribe. Individual statutes are not indicated with any special signs. On the first few pages of the main text, up to 11r, a later hand (Lyschander’s) has added the letters A-Z and again A-H in the outer margin at occasional intervals, providing reference points for the glossary added at the end of the manuscript.

**Binding** The manuscript is presently bound in a repurposed parchment measuring 215 × 160 × 10. The parchment contains texts from the *Missale Romanum*,
2.2. OTHER MANUSCRIPTS OF GUTA LAG

with red and green initials as well as musical notation (Figure 2.7). Over the missal the title “IVS GOTLANDICVM” has been written. A paper cover bearing the title “DEN GAMLE GVLLANDS LOW” had once served as the outermost cover of the manuscript, though post-dates the title on the parchment, which has transferred onto the back of the paper. During restoration in 2013, this paper cover was removed and placed in a plastic sleeve.

Condition In general the manuscript is in good condition. There is no evidence of water damage.

Script and Decoration

The main text of Guta lag is written in a single hand using a cursive script, with chapter headings and other highlighted text written in a fere-textura. The script has a younger, more hurried character than the script in Codex B; letters such as ⟨a⟩ and ⟨e⟩, for example, are written without lifting the pen. Loops often cross through the ascenders, as well as the descender of ⟨h⟩. The bowl of ⟨d⟩ is open, while the leg of ⟨k⟩ sits at the midline.

The most common abbreviation is a long line above a word, which often indicates a nasal, though not always. On 5r alone we find this stroke above ⟨Sogneменe⟩ 5r16 ‘parishioners’ and ⟨tredig⟩ 5r16 ‘third, riding’, where the line represents a missing nasal, but also over ⟨амен⟩ 5r19 ‘other’, where no abbreviation is necessary. Word-final ⟨er⟩ is often abbreviated as ⟨r⟩ with a long flourish crossing back over the word; in the case of the common word ⟨eller⟩ ‘or’, this flourish often wraps around back and through the double ⟨ll⟩.

Numbers are typically given in minuscule roman numerals, while monetary values are often abbreviated, e.g. ⟨f⟩ for søsling ‘sixpence’, ⟨mч⟩ for mark ‘mark (coin)’ (also in the meaning ‘field’ on 59r12), etc.

The fere-textura script used for chapter headings is also found on 12v5-6 to highlight the names of three churches Fardhem, Tìngstäde, and Atlingbo (“det er fardim : tingstedcer oc | atlingebo”; boldface indicates fere-textura).

17 The text on the front cover is from the Office of the Dead, though a shorter version than that published in 1474 by the Milanese printer Antonio Zarotto (see the edition in Ward and Johnson [1996]). The text contains “Ego sum resurrectio”, “Domine Iesu Christe” (including the versus “Hostias et preces tibi”), “Annue nobis domine”, “Pro quoram memoria corpus Christi”, and finally “Omnipotens sempiterne deus” (cf. Ward and Johnson [1996], 331-333). The back cover contains a part of the Nativitas Beatæ Mariæ Virginis: the gradual “Benedicta et venerabilis es Virgo Maria”, followed by the gospel reading “Extollens vocem quædam mulier” (from Luke 11), and finally the gradual “Felix es sacra Virgo Maria” (cf. von Euch [1907], 904 and appendix 95).
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Figure 2.7: Current binding of AM 55 4to, showing a repurposed parchment containing the Missale Romanum. Image: Suzanne Reitz.
Origin and Provenance

The origin of AM 55 4to is unclear; whether the manuscript was written on Gotland or in Denmark is unknown. Two of its owners are known, however, one of whom may provide a link to Codex B.

On the title page the large, flourished signature “Claudius Christopheri F.” appears; underneath, given in parenthesis, is the surname “Lyschander” and the date “†1623”. The poet and historian Claus Christoffersen Lyschander (1558-1623/4), who owned the manuscript, appears to have taken a special interest in AM 55 4to, having written the table of contents on 1bisr-2v, as well as the register on 61r-65v. Like David Bilefeld, Lyschander was educated at Rostock, having begun his studies in 1581.

Lyschander’s connection to Gotland (and, presumably, Guta lag) stems back to his childhood home of Norra Vram in Scania, where his father was the parish priest. Jens Bille, the sheriff on Gotland who employed David Bilefeld to tutor his sons (see §2.1.1), moved his family homestead to Billesholm (previously called Lyngsgård) nearby in 1571; when Bille died in 1575 he was buried at Norra Vram church, presumably by Lyschander’s father. The native Scanian’s connection to the Bille family continued well into his adulthood, when he was the parish minister in Hervølge from 1587 until his death around the new turn of the new year 1624, notably with Jens Bille’s son, Steen (1565-1629), to whom he dedicated a rhymed chronicle of the noble family, De Billers Iensis Sønners XVI Aner och Slecte Bog (Billeslægtens Rimkrønike; cf. Rørdam 1888), in 1597 (see also Petersen 1938).

Both father and son were avid book collectors and, considering Jens Bille’s position on Gotland as sheriff from 1560-1571, it is not unreasonable to think the manuscript AM 55 4to first belonged to the Bille family, before coming into Lyschander’s possession.

What became of the manuscript after Lyschander’s death in 1624 is unclear, but in the following century AM 55 4to belonged to the book collector Frederik Rostgaard (1671-1745). The manuscript is listed in the catalogue of Rostgaard’s collection from 1726 (Rostgaard 1728, 487) as “413. Gullands Lovg. [Claud. Lyschandri fuit.] in 4to”. That same year, the collection was sold at auction (for economic reasons; see Ilsøe 2007, 108-111), at which point Árni Magnússon purchased AM 55 4to for 1 mark and 8 shillings (Kálund 1909, 98).

2.2.4 B 68

A seventeenth-century copy of AM 55 4to, containing the Danish translation of Guta lag, is housed at the Royal Library in Stockholm. This paper manuscript is

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18The matriculation registry entry for Lyschander is available at [http://purl.uni-rostock.de/matrikel/100036605](http://purl.uni-rostock.de/matrikel/100036605) (accessed 8-12-2016).
a careful copy, having silently incorporated the additions and corrections from the exemplar manuscript, although the scribe has frequently misread the abbreviation ⟨ɟ⟩ for ‘half’ as ‘one’. Curiously, the scribe of B 68 also left gaps on the page in the same places in the text as in AM 55 4to, though unlike in the exemplar manuscript, these gaps are not necessarily at the bottom of the page.

While textually B 68 adds little new knowledge to Guta lag or Old Gutnish, being a direct copy of AM 55 4to, the manuscript plays a significant role in the dissemination history of the Gotlandic corpus; it was the first manuscript to come into the possession of Johan Hadorph, who would later publish the first edition of Guta lag and Guta saga, and is arguably the only extant witness of Guta lag copied by a Swede.

Structure and Support

Materials  The manuscript consists of 45 written and three blank paper leaves arranged in six quaternion gatherings. The paper measures 200 × 155 and contains a watermark (found in every quire) of a crowned coat of arms of Amsterdam flanked by two lions rampant, measuring 85 mm at its widest point.

Collation  I-IV⁸

Foliation  The scribe has paginated the main text 1-84, starting on the fourth leaf. The title page and two leaves containing a table of contents at the beginning of the manuscript are unfoliated.

Layout  The manuscript is written in a single column, 21-23 unruled lines per page. The written area measures between 155-160 × 120-130.

New chapters begin on a new line, with a separate line for the title. The manuscript also contains catchwords at the bottom of both recto and verso pages.

One of the most curious features of B 68 is how the scribe preserved the blank spaces found in the exemplar manuscript AM 55 4to. Gaps in the text, ranging from 30-115 mm are found on pgs. 25, 26, 31, 32, 45, 46, 55, 66, 70, and 75.

Binding  The manuscript is bound in its original laced limp paper binding measuring 200 × 155 × 8. A modern cardboard cover has been made for storing the manuscript.

Condition  In general the manuscript is in good condition. There are no indications of water or mold damage. Some ink smudges are found covering the text, though in general the text is still legible. The paper cover is heavily soiled and the spine of the cover has worn off, exposing the laced bands.
2.3. DAVID BILEFELD AND THE MANUSCRIPT CORPUS

Script and Decoration

A single hand wrote the entire manuscript. The body of the text is written in a seventeenth-century cursive script, while section headers are written in a fere-textura. As in AM 55 4to, the same fere-textura script is used to highlight the three church names Fardhem, Tingstäde, and Atlingbo (pg. 8), as in the exemplar (§2.2.3).

Origin and Provenance

B 68 dates from the early- to mid-seventeenth century. Schlyter (1852, XIX) argues for a Swedish scribe based on script and orthography, for example the spelling ⟨någon⟩ for Da. någon ‘someone’ on pg. 29 (lines 10, 11; AM 55 4to has ⟨nogen⟩ both times). It is uncertain whether the manuscript was copied in Sweden or Denmark, though there are no indications of the exemplar manuscript AM 54 4to ever having left Denmark. Furthermore, Hadorph mentions the Danish archive in his letter to de la Gardie.

The manuscript likely came into the collection of Johan Hadorph by 1674, as he mentions in a letter of the same year to de la Gardie that he possessed a copy of the law from a Danish archive (Schück 1932-1944, II, 315). Of the three manuscripts of Guta lag in the Royal Library collection in Stockholm, B 68 is the only one likely to have been in a Danish archive. The manuscript was moved to Stockholm from Uppsala, together with the rest of Hadorph’s collection, in 1676 (see Bäärnhielm 2004, 133).

2.3 David Bilefeld and the manuscript corpus

David Bilefeld’s hand is not limited to Codex B; both parchment manuscripts show traces of his hand, meaning Bilefeld had access to at least these two manuscripts in addition to his exemplar. Bilefeld is furthermore responsible for the incomplete copy of the later Danish ordinances placed at the end of the German manuscript, and his hand is found in the other, complete copy of these ordinances.\footnote{In addition to the Gotlandic law texts, Bilefeld’s hand is present in Guta saga in A, having added rubrics and the annal-like entries at the end of the text (see Schlyter 1852, ii, Pipping 1904, 17-18). His hand is also found in another manuscript, Visby, Landsarkivet, 373 H 1, containing Vårfrukyrkans i Visby inventarium 1585; an image of a page from the manuscript can be found in Lundmark (1925, 176).}

In Codices A and G Bilefeld has traced over faded text. Though normally he is careful to reproduce the letterforms as they are found in the manuscripts, he also adds certain characteristic features of his sixteenth-century script, such as bows above ⟨ŭ⟩ and diereses above ⟨ÿ⟩. In G this tracing is largely confined to 28v and 29r, being the transition from Guta lag to Guta saga and from quire III to quire IV, though it can also be found on 14rb27-29. In A, on the other hand, Bilefeld’s
tracing is found on numerous pages throughout the manuscript: 1r (beginning of quire I), 6r, 8v (end of quire I), 14r, 17r (beginning of quire III), 18r, 19v, 21v, 28r, 33r (beginning of quire IV), 41r, 43r (beginning of quire V and Guta saga), 43v, 45r, 47r, 49r, 50r, 50v (end of quire V and Guta saga).

Bilefeld has also added structural references in both manuscripts, likely after comparing the text with his own manuscript Codex B or exemplar β1470. In Codex A Bilefeld has added chapter numbers in the form of roman numerals in the margins, both in the main text and in the table of contents. Not all are visible, nor is it clear that Bilefeld numbered all of the chapters, though at least ‘i’ through ‘viij’ are legible in the main text, while traces of up to ‘xv’ can be discerned in the left margin of the table of contents on 1r. Pipping (1904, 16-17) notes the numbering ‘i’-‘viij’ aligns with Codex B, though he does not mention the numbering in the table of contents. Here the numbering begins to diverge from Codex B in the last three items, which correspond to chapters 14-16 in B, though appear to be numbered ‘xiii’-‘xv’ (chapter 13 is not a separate chapter in A; §3.1.3).

Chapter titles or other indications of a new chapter not originally marked as such in A or G have also been added sporadically by Bilefeld. On A 19v Bilefeld has written (Loyski) ‘bald spot’ in the margin, corresponding with the start of chapter 20 in B. A few pages later he has underlined the words “bar sum gangs” 22r12 [When the line of succession is broken] and added ‘27’ in the margin. The corresponding chapter in B is 26, leading Pipping (1904, 17) to question whether the number 27 derives from β1470. In G the corresponding provision is likewise highlighted: the first word ⟨wor⟩ 13ra23 (MLG wor adv ‘where, there’) has been underlined and ‘Tit’ (for Lat. titulus ‘title’) has been added in the margin.

Also in G Bilefeld has added, in red ink, a chapter heading in German: “van vnech|te kinder” 14rb margin [Concerning illegitimate children]. Only B has a separate chapter here (28). It is perhaps surprising that Bilefeld wrote this rubric in German rather than copying “Aff Thy Barn” B 26v15 [Concerning illegitimate children] as found in the β recension. However, the hand is undoubtedly Bilefeld’s,

20Lines 5-8 of this folio have been erased, having later been re-traced by Bilefeld; see §3.2.3.
as it displays the characteristic ⟨h⟩ as found in Codex B, the only example of this broken ⟨h⟩ among these additions. Elsewhere, including in Bilefeld’s other writings (the Danish ordinances at the end of G and the Inventarium 1585) ⟨h⟩ is formed with the shoulder extending from the middle of the ascender; see Figure 2.9.

![Figure 2.9: Samples of David Bilefeld’s ⟨h⟩. Images: (a) Suzanne Reitz, (b) (c) Royal Library, Stockholm.](image)

Twice Bilefeld has added the Old Gutnish title, together with chapter numbers, under the rubrics in G: “G: Intect 25” 14vb28 (‘G.: undoubtedly stands for ‘Gutnish/Gotlandic’) and “Aff Horj 26” 15va18. The chapter numbers do not correspond; Codex B has ‘29’ and ‘30’. Nevertheless, these chapter titles clearly derive from the β recension, corresponding with Codex B “Aff inicht” 28r4 [Concerning being taken in (with a woman)], where Codex A has no heading, and “Aff hori” 29r12 [Concerning adultery], where A has “gierir mandr hor” 25v18 [If a man commits adultery]. Despite the chapter numbers not aligning with Codex B, it is likely Bilefeld added these glosses after having copied the Gutnish manuscript; the rubric “Hogsl. oc id.” in the outer margin on 25v in Codex B, written after the text had been copied, is taken from the German manuscript (§ 3.3.4).

Finally, Bilefeld is responsible for copying the later Danish ordinances written on three paper quires and placed at the end of the German manuscript. Despite not having completed the copy, Bilefeld was clearly interested in the text, as his hand is also found in the other extant copy of these ordinances, in the paper manuscript Stockholm, Royal Library, C 81, including the title written on the cover: “Koning Hansis Recess | paa Gudlandtz Low | Anno 1492” [King John’s Ordinances for Gotland’s Law, AD 1492].

### 2.4 Discussion

The manuscript corpus of Guta lag is small when compared to e.g. Jyske lov, which is preserved in manuscripts numbering in the hundreds (cf. Skautrup [1933]). Nevertheless, these seven manuscripts span a 350-year period, three languages, and four recensions of the Gotlandic law code. Although all surviving manuscripts of Guta
CHAPTER 2. CODICOLOGY

Figure 2.10: Opening of Christian III’s ordinances for Gotland 1537, copied by David Bilefeld. Image: National Library of Sweden, MS B 65.
2.4. DISCUSSION

lag are in quarto, they differ in support, layout, and decoration, speaking for a difference in intended use. David Bilefeld’s interest in the law code is evident not only in the codicology of Codex B, but also in the parchment manuscripts, where he has annotated.

Drawing from the distinctions describes by Ladefoged (2016) for the Danish law manuscripts, we find Guta lag Codices A and G clearly fit in the category of traditional manuscripts. Both are parchment manuscripts with enlarged, red initials, with the opening initial more intricately decorated than the others. Chapter headings are rubricated, though neither manuscript originally contained chapter numbers. Meanwhile Codex D, together with all the apographs (B₁, B₂, and D₁), may be placed in the category of scholarly manuscripts. All four manuscripts are written on paper in a single ink, and little attention is paid to decoration. In the case of D and D₁, the only decorative feature is the fere-textura script used in chapter headings.

Codex B, on the other hand, can best be described as a user-friendly manuscript. Emphasis is placed on the visual structure of the text, with rubricated headers and enlarged initials, as well as paragraph signs either written or highlighted in red to indicate new provisions. Individual chapters are numbered, and the table of contents is written with alternating colors and folio numbers, making Codex B a useful tool for easy reference.

It is clear from the codicology that David Bilefeld created Codex B for his own personal use. In addition to the codicological features indicating a user-friendly manuscript, we find continued use in the form of marginal notes throughout the manuscript, which were taken from various other manuscripts than the main exemplar, which will be discussed in the next chapter. Despite this continuous use, Bilefeld never completed the title page of Codex B, underscoring the manuscript as an object made for use, rather than display or prestige.

An in-depth study of a single manuscript is inevitably a study of the scribe or scribes. In the case of Codex B, we are lucky enough to know the scribe by name and profession, and the codicology further provides us with the intention behind the manuscript’s production. Classifying Codex B as a user-friendly manuscript has direct consequences on our understanding of the manuscript as a witness of Guta lag and the Old Gutnish language. Unlike the seventeenth- and eighteenth-century scribes of scholarly manuscripts, who aimed at making faithful reproductions of the text (cf. Hufnagel 2012, 113), Bilefeld was more interested in the content of the law which he was tasked to uphold. We should therefore expect Codex B to be a careful copy of the meaning and content of Guta lag, though not necessarily a careful copy of the Old Gutnish language.

Ladefoged (2016) does not include scholarly manuscripts in her discussion of the Danish law books, as her study only covers up to ca. 1500.
Chapter 3

Textual Criticism

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Codex B contains a single text, the medieval law code of Gotland known as Guta lag. As I have argued in the previous chapter, David Bilefeld’s interest in copying the text lay in the fact that, at the time of copying, Guta lag was still the valid legislation on the island of Gotland.

Previous scholarship of the Guta lag manuscripts has mentioned nearly in passing that, despite being a younger manuscript, Codex B preserves an older recension of Guta lag than that found in the elder manuscript, Codex A (Schlyter 1852, xi; Pipping 1905-07, xvii; Holmback and Wessen 1979b, lxv; Peel 2015, 5). The present chapter examines the text found in Codex B

The chapter begins with a discussion of the contents of Codex B as compared with the other manuscripts of Guta lag (§3.1), followed by a discussion of the possibility of drawing a stemma of the manuscript corpus (§3.2). The various marginal
notes added by Bilefeld and their possible origins are treated thereafter (§ 3.3). The chapter concludes with a discussion of whether Codex B preserves an older recension of Guta lag and what may be determined regarding the stemma (§ 3.4).

3.1 Contents of Codex B

Codex B divides Guta lag into 82 numbered chapters. Though not explicitly separated into sections (Sw. balkar) as in the Old Swedish laws, the chapters of Guta lag are arranged in a way that lends itself to sections, an idea first put forward by Schildener (1818, xxviiif.) and, to an extent, continued by Jacobsen (1910, 7-11) and Wessén (1945, xxii = Holmbäck and Wessén 1979b, lxxvi). Here the idea will be taken up again that the chapters of Guta lag are purposefully arranged, which is especially evident in Codex B, where additions to the text are more frequently integrated into their rightful place than in the other manuscripts.

In addition to the 82 numbered chapters, Codex B contains 7 unnumbered rubrics, some of which are also included in the table of contents on 55v-57r. Codex B thus divides Guta lag into more chapters than the other codices: Codex A contains only 65 rubrics in the main text (numbered in the margins by a later hand), which do not fully correspond to the 72 titles given in the table of contents on 1r-1v. Often it is this table of contents, which aligns better with the ordering of contents in B than in A, that gives insight into the intended arrangement of Guta lag. To an even greater extent this table of contents aligns with the 72 rubrics found in G, except in the order of the final fourteen chapters (§ 3.1.9). D contains 83 rubrics, though notably these include the ten additional chapters not found in the other recensions (§ 3.1.2, § 3.1.7, § 3.2).

For an overview of the chapter divisions in the four recensions, see Appendix B.

3.1.1 Church Section


The preface and first seven chapters of Guta lag can all be grouped under the heading Church Section (Sw. Kyrkobalk) or Christianity Section (Sw. Kristnabalk). Sec-

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1Including the preface, which was originally numbered ‘1’, and one rubric added in the margin on 24v (§ 3.4).
2One chapter, corresponding with 31 in B, lacks a rubric, though begins with an enlarged red initial on 26v7. A later hand has added a title in the margin (§ 3.1.3).
3The table of contents on 14r in D was added by a later hand (§ 2.7.3), adding no insight into the intended ordering of chapters in Guta lag.
tions on Christianity and the Church are frequently at the beginning of medieval laws from Sweden, Norway, and Iceland (e.g. Äldre Västgötalagen, Gulaþingslǫg, Grágás), emphasizing the role of the Church in the codification of the law.

Despite containing fewer than 100 words, the preface to Guta lag differs from the rest of the text linguistically, as noted by Pipping (1905-07, xiv-xvi). Two of these differences indicate the preface may be a younger addition to the text, namely the use of OGu. þet conj ‘that’ for older et and the occlusion of gb > gd in ptc dat sg neut bygðu ⟨bygdu⟩ A 2r11 ‘inhabited’. The latter is notably only relevant for Codex A, as Codex B always shows this occlusion (§4.3.2), likewise the final linguistic difference, the use of ⟨ia⟩ in dat pl gierningum ⟨giarningum⟩ A 2r12 ‘deeds’, is specific to the elder codex (§4.2.3).

The seven chapters of the Church Section are held together not only by their content, but also in their phrasing. Each chapter begins with a variation on the phrase Þet ir nū þī nēst [This is now next], which is only found once outside the Church Section (Chapter 12; §3.1.3), and resembles the phrasing in Gulaþingslǫg (§1.3.1). Some chapters begin with OGu. þitta (Da. dette, MHG dis) instead of þet (Da. det, MHG das), though no two recensions agree completely on the distribution.

In general the Church Section is coherent across the four recensions, both in content and the division of chapters. The notable exception is Chapter 4, concerning priests and their families, which is longer in Codex B. Scholars generally agree these extra provisions are an older layer of the law, having been removed from the α, γ, and δ recensions. Peel (2015, 24) argues the provisions “must be considered in the light of the Synod at Skänninge in 1248”, which forbade clerical marriage, although celibacy among the priesthood was not fully taken up until much later (cf. also Pipping 1905-07, v). Indications of clerical marriage are still found in Östgötalagen, written after 1285, thus post-dating the Synod (cf. Holmbäck and Wessén 1979b, lxix and 1979a, 160-161 note 65; Schlyter 1852, vii).

Implying provisions from Guta lag were removed due to the establishment of celibacy among the clergy is not without problems. Not all provisions from Chapter 4 have been removed; all recensions contain the following concerning priests’ families:

Pet ir nū þī nēst et prestr ok prestkuna ok prestbarn lērþ þā iru slīk at sleg

4Cf. also the provision in Chapter 30 “Tha en mader | gier yffuir hoor: lerder ella | olerder” B 29r15-17 [If a man, whether priest or layman, commits double adultery (i.e. if both parties are married)], which also presupposes clerical marriage (Peel 2015, 145 note 21/4 and references). Codex A lacks lerþr ella [learned (i.e. priest) or], resulting in the striking reading “Þa en mandr gierir yfir hor olerþr” A 26r3 [If a man, a layman, commits double adultery]. Whether the words “learned or”, which are present in G 15va26 and D 32r4, were deleted from the α recension after the ban on clerical marriage (in which case, we should maybe expect olerþr ‘unlearned, layman’ to have been deleted as well) or merely due to scribal error or omission is uncertain.
[Now the next thing is that priests and the wives of priests and their ordained children (i.e. those that are later ordained) are equal in the matter of assault and manslaughter and in all respects to the children of farmers, but the lay children are treated in the same way as the family of their mother. [Peel (2015, 39)]

In fact, the only passages removed from recensions α, γ, and δ that deal with the families of priests state that the further descendants of a priest are to be treated as Gotlanders, with the same rights as a bōndi (‘free farmer’), and that a non-ordained son of a priest must defend himself in a legal case. The remainder of the chapter deals with the rights of the priests themselves, not their children, but has nevertheless been removed from the other recensions. Still, the preservation of these provisions in Codex B is one of the clearest indications of the β recension retaining older layers of Guta lag that have been removed from the other recensions (cf. Holmbäck and Wessén 1979b, lxv).

### 3.1.2 Peace Section


Chapters 8-11 concern personal sanctity established during certain times of the year or in certain places. As in the Church Section (§ 3.1.1), the chapters of this Peace Section (Sw. Fredsbalk) are held together by their opening phrases: Chapters 8 and 9 both begin “Nu ier en” B 10r12, 10v13 [Now there is still], Chapters 10 and 11 with “Tha ier sidan” B 11r6, 21 [Then there is furthermore]. These opening phrases form a bridge from the previous chapter (7), which concerns the sanctity found in the church and on religious holidays.

The four recensions of Guta lag show the greatest consistency in the Peace Section; the four chapters are arranged in the same order in all manuscripts, and are found in the tables of contents in A, B, and D. An extra chapter entitled “Giffte folkis ret” [The rights of married people] is found in D 12r10-15 following these four chapters; as the provisions in this extra chapter deal with the homestead, their placement following the chapter concerning homestead peace is perhaps logical.

### 3.1.3 Personal Rights

– 21. If you tear a man’s clothes – 22. Concerning open wounds and surface blows
– 23. If a man blocks another man’s path – 24. If a slave fights

The largest of the sections, the Section on Personal Rights (Sw. Manhelgesbalk) covers Chapters 12-24 and concerns punishments for criminal acts of violence and other personal crimes. Containing some of the oldest layers of Guta lag, this section varies among the four recensions in both content and chapter division. Codex B has more chapter titles than the other manuscripts, dividing for example provisions regarding wounds into five chapters (19-23) where the other three manuscripts only have one. Codex B also divides the provisions on manslaughter into two chapters (12-13) where the other manuscripts have one. The Danish manuscript, on the other hand, has an extra heading in Chapter 18 for the provisions regarding the custody of children. Finally, Codex A is missing a heading for Chapter 24, both in the main text and the table of contents, found in the other three manuscripts.

The content of the personal rights section was under constant emendation during the validity of Guta lag, evidenced by the great variation among the four manuscript recensions. Codex D, for example, contains an extra provision near the end of Chapter 12, while no two manuscripts contain all the same provisions in Chapter 19 in the same order. Codex B has integrated two younger provisions regarding hair pulling into Chapter 20, while Codices A and D place these provisions after the explicit (A 41r17-21; D 59r1-5); the rubric in A reads “Hitta ier þet | sum nylast war takit vm loyski” 41r17-18 [This is that which has most recently been taken regarding bald spots], showing the relatively young age of this addition. In G these provisions are missing altogether.

Codex A groups chapters 19-24 together into a single chapter, including the provisions regarding slaves fighting (Chapter 24 in B), for which B, G, and D all have a separate rubric, though not identical. Codices B and D both take the first words of the chapter as the title – “Bers trel” B 23v6 [If a slave fights] and “Om en madz [sic] trel bliffuer slagen” D 25r1 [If a man’s slave is hit] – whereas G simply gives the title “Van deme drellen” G 12ra29 [Concerning slaves].

Chapter 24 shows little variation in content among the four recensions. However, the orthography of Chapter 24 in B – which includes four tokens with the diphthong ⟨ai⟩ (§4.3.4), the only token of OGu. huer pron ‘each, every’ spelled with ⟨e⟩ (§4.3.8), and the exclusive use of non-broken 3 sg pres ir ‘is’ (§5.1.7) – leads Pipping (1901, 75-78) to conclude this chapter derives from a different source from the rest of the main text in the β recension. The orthography resembles Codex A somewhat in the first sentences, in e.g. the use of ⟨ai⟩ and the only token of gen sg mans ‘man’ spelled with ⟨z⟩ (§4.1.4); it is possible Bilefeld copied this chapter from A, eventually adapting the orthography to match the rest of the text. It is further
worth noting that immediately following this chapter in Codex A are misplaced provisions from chapter 26 (§3.1.4), found in a marginal note in Codex B, though from a different source (§3.3.1).

3.1.4 Inheritance and Women’s Rights


Focus shifts from personal rights to property in the following section, which may be labeled the Inheritance Section (Sw. Ärfdabalk). Included in this section are provisions regarding adultery and the rights of women, which in the Old Swedish laws fall under the Marriage Section (Sw. Giftobalk or Giftermålsbalk).

Chapters 25-28 all deal with inheritance and form a single chapter in A and D, while B and G divide these provisions into smaller, though not identical chapters. No rubric is found in G corresponding with Chapter 26 in B, though David Bilefeld has underlined the first word ⟨wor⟩ 13ra23 ‘where’ in G and added ‘Tit’ in the margin (§2.3). Meanwhile the German codex has a separate rubric “høgsl oc iþ” 13va27 (notably written in Old Gutnish and not in German), which in B forms a part of Chapter 26. Taking the rubric from G, Bilefeld has added “Hogsl | oc ID” [Support and employment] in the margin on 25v; neither A nor D have a new chapter here, nor is the title found in the table of contents in B.

The following four chapters (29-32) concern adultery and the mistreatment of women. B, G, and D all agree in the division of these four chapters, which also aligns with the table of contents in A; however, rubrics are missing for Chapters 29 and 31 in A, though a later hand has added “af | quinna | scam” 26v margin [Concerning the shaming of women] for the latter, where an enlarged initial already indicated the start of a new chapter. In G Bilefeld has added the Old Gutnish titles of Chapters 29 and 30, writing “G: Intect. 25” 14vb28 [G(utnish): Discovery in the act] and “Aff Hori: 26.” 15va18 [Concerning adultery]. The numbers may correspond with the chapter numbers of Bilefeld’s exemplar manuscript β1470 (§2.3).

B has integrated the provision regarding in-laws in bridal processions into Chapter 33. In A this provision is found after the explicit in the added chapter regarding woodland (Chapter 82 in B). This provision, which is missing in G and D, is likely to be a later addition to the text. On the other hand, it is possible the scribe of A had erroneously missed writing this provision in its rightful chapter; the scribe has similarly missed writing the rubric for the following chapter (34 in B), though the
3.1. CONTENTS OF CODEX B

Title is found in the table of contents. A younger hand has added “lag erfis | gernd” 28v [Law (concerning) funeral feasts] in the margin.

B has likewise integrated Chapter 35 into the section on inheritance and women’s rights. This chapter, which is missing in G, is found at the end of A and D, though in different places. Curiously, both codices also erroneously include the provision regarding credit (Chapter 81 in B) as a part of this chapter. However, A and D both correctly place the provisions regarding wall hangings and riding clothes, a part of Chapter 35 in B, within the main text, despite the rest of the chapter being placed at the end. In D these provisions are given separate rubrics, while in A chapter titles are listed in the table of contents on 1r11-12.

The final chapter of this section is arguably the first addition to the text (cf. Peel 2015, 8), having been integrated into its correct position in all four recensions (§3.2). B labels the first rubric as Chapter 36, while the following rubric “En | om ogutnisch folck” 34r3-4 [And concerning non-Gotlandic people] is written in the line with no chapter number. Codex A has no rubric, though a corresponding title is found in the table of contents; rubrics are found in both G and D.

3.1.5 Immovable Property


Chapters 37-44 all deal with immovable property and may be placed in a section of the same name (Sw. Jordabalk). The opening chapter is missing in D and has been misplaced at the end of A, although the inclusion of the title in the table of contents indicates the proper location of this chapter (cf. Holmbäck and Wessén 1979b, 275 note 1; Peel 2015, 202). In G a younger hand has added the marginal note “NB. abest in mssto antiquo” [absent in elder manuscript] on 17v, which may refer to A, if the scribe of this note had not noticed the chapter at the end, or it may perhaps refer to a now lost manuscript from the δ recension.

Chapters 39 and 40 are found as a single chapter in both A and D, while in G these provisions are divided into four chapters. Similarly Chapters 42-44 all form a single chapter in A and G, although demarcations of a new chapter are found in the margins in both manuscripts for Chapter 44: in A a fifteenth-century hand has added a rubric on 34r, while the main scribe in G has added a pilcrow on 21v.

5The text of the rubric has worn away near the fore-edge of the parchment, making it difficult to read; at best “Aff b00 | bythṛ” can be deciphered. The first word af prep ‘of, concerning’ is clear, while the final may be an otherwise unattested OGu. *bỳtí NEUT ‘swap, exchange’ (OIcel. býti, Gu. böte), which semantically would fit in the context of inheritance.
3.1.6 Assembly


Chapters 45-48 deal with debt, money claims, and the process of assembly, and appear to form a relatively young Assembly Section (Sw. Tingbalk). Chapter 47 opens with the phrase Þitta í(e)r ok sempt sik [This is also agreed upon], which is otherwise only found in later additions (Chapters 35, 36, 70, 71, 78, and explicit; §3.1.4, §3.1.9, §3.1.11), and all four recensions contain the same provisions divided into the same chapters.

A defective reading common to A, B and D is found in Chapter 48 (§3.2.3). In A a fifteenth-century hand has added “eygna dæyl0” 35r margin [sharing of property] next the final provision of the preceding chapter (47).

3.1.7 Cultivation

49. Concerning the purchase of men – 50. Concerning the purchase of oxen + If you buy a cow – 51. Concerning the purchase of horses – 52. If you ride another man’s horse – 53. Concerning the safekeeping of ships


Chapters 49-65 can all be grouped under the Section on Cultivation (Sw. Bygningabalk), though two of these chapters (54-55) can be argued to form a separate section on theft, and are therefore discussed separately below (§3.1.8).

The opening chapter (49), regarding the purchase of slaves, is missing from Codex A, although the title “Af cauptum mannj” A 1va6 [Concerning a purchased man] is found in the table of contents. This and the following chapters (up through 52) regarding slaves and larger livestock show a high frequency of OGu. þū 2 sg pron ‘thou’ (30/102 tokens are found in these chapters), including the only token of a suffixed 2 sg pron -tu in ⟨wiltu⟩ B 42v22 ‘wilt thou’, suggesting an older layer of the law (cf. Jacobsen 1910, 12-13). The titles of the chapters also frequently contain OGu. þū, though among the four recensions these titles vary between a phrasing “If you buy X” and “Concerning the purchase of X”, e.g. Chapter 51 “Caupir þu hest” A 35v14 [If you buy a horse] vs. “Aff hesta kaupi” B 43v10 [Concerning the purchase of horses]. An unnumbered rubric “Kaupir þu ko” B 43v5-6 [If you buy a cow] is missing from the table of contents in B; A likewise lacks a corresponding heading in the main text, although the title “Af cauptri ko” A 1va8 [Concerning a purchased cow] is found in the table of contents.
3.1. CONTENTS OF CODEX B

The following chapter (53) is missing in D. Textual evidence indicates this chapter, concerning the care of ships, is younger than the preceding chapter:

Þā en maþr takr mans bāt at staþum, ok far miþ, þā bȳtir hann so sum hann riþi hesti mans. (A 36v6-8, normalized).

[If a man takes (another) man’s boat at the landing and travels with it, then he pays compensation as though he had ridden (another) man’s horse.]

Without the provisions regarding riding another man’s horse in Chapter 52 (which uses the pronoun þū), the fines for taking another man’s boat could not be understood. This reading, found in A, B, and G, is then arguably an addition to the law, having never entered the δ recension.

Yet the largest deviation in recension δ is found later in the Section on Cultivation. Nine chapters are placed between Chapters 56 and 57, three of which contain variant readings to provisions found in other chapters (Holmbäck and Wessén 1979b, lxvii). The first of these extra chapters, “Om gulladt” D 50v8 [Concerning golden headdresses] is reminiscent of the end of Chapter 35, which is placed after the explicit in A and D and is missing in G (§3.1.4). The second, “Om pennigs øl” D 50v13 [Concerning beer for sale], would perhaps be better placed in the Assembly Section (§3.1.6), as it prohibits the sale of beer at the assembly. The third, “Om vaardt” D 51r1 [Concerning the watch], is an alternate reading of Chapter 72, which is nevertheless also found in D (§3.1.9). The remaining additional chapters in D all concern illegal chopping in another man’s wood or structures, and should properly belong in the Section on Immovable Property (§3.1.5).

The remainder of this section shows little variation among the four recensions. Chapter 61 lacks a title in G and D, while Chapter 63 lacks a rubric in A; the title “Af nautum oc russom” A 1vb3 [Concerning steers and horses] is found in the table of contents.

3.1.8 Theft

54. Concerning house searches – 55. Concerning the rights of thieves + If a man’s slave steals

Chapters 54-55, in the middle of the Section on Cultivation (§3.1.7), form a cohesive unit, which may be termed the Theft Section (Sw. Tjuvbalk). Although Codex B only numbers two chapters, in essence this section consists of three chapters, the final of which, “Stiel trell mans” B 46r12 [If a man’s slave steals] is only found in B and G. This title, which is unnumbered in B, is furthermore lacking in the table of contents. The main chapter (55) is missing two provisions in Codex B, one of which is only found in the Danish translation.
In the second half of the first chapter (54), Bilefeld has written the opening word, ⟨Tha⟩ 45v9, in red, indicating a new chapter. No such indications are found in the other manuscripts, however.

### 3.1.9 Final Fourteen


Chapters 66-80 warrant special discussion, as they are considered a younger addition to Guta lag, and appear in a different order in the various recensions of the text, yet always near the end of the manuscript. Holmbäck and Wessén (1979b, lxviii) consider the possibility of these chapters having been written on loose quires or leaves and added to the exemplar manuscripts (much like the Danish ordinances at the end of G), thus explaining the different order.

In Codices A and B these chapters are found in the same order, which Peel (2015, 7) considers evidence for a common ancestor of the two Gutnish codices (§3.2). However, if these additions were added to older codices on loose pages, there is no need for a single archetype of A and B with both the early text and later additions; rather, these additions may have been added to the α and β recensions separately.

Despite disagreeing in the order of these additional chapters, the four recensions largely agree on the division and titles, with few exceptions. Both A and D lack a rubric for Chapter 75, though the title “Af seþa lausu fulki” A 1vb13 [Concerning people with no arable land] is found in the table of contents in the elder codex. D completely lacks Chapter 71. G divides Chapter 73 into two chapters, titled “van hůseren” G 27va13 [Concerning houses] and “van hůs dyben” G 27va18 [Concerning house thieves (sic)], the latter being a misreading of the second member of OGu. hūsþiauþ ‘house-folk’ as þiaufr ‘thief’.

### 3.1.10 Later Additions

81. Concerning credit purchase from townspeople – 82. Concerning forests + Concerning mortgaged land

The two final chapters of Codex B (81-82) are later additions to the text, which should properly belong to the assembly section (§3.1.6) and the section on immovable property (§3.1.5) respectively. These chapters are also found near the end in Codices A and D, and are both missing from G, indicating a later addition.
3.1. CONTENTS OF CODEX B

(1859, ix) and Pipping (1905-07, viii) further note the language of these chapters resembles that of Guta saga, thus younger than the remainder of the Guta lag text.

Only Codex B has a rubric for Chapter 81; in both A and D these provisions regarding purchasing on credit are found in the chapter regarding women’s dowries and adornment (Chapter 35 in B; §3.1.4), where they clearly do not belong. B also contains an extra provision regarding mortgaged land in Chapter 81, although mortgaged land is discussed in the following chapter.

Chapter 82 lays out provisions which should properly belong to Chapter 40, something which was already noticed by Bilefeld, who wrote “super 40” in the margin on 54v (§3.3.4). The second half of the chapter, regarding mortgaged land, is marked with an in-line rubric in B but unmarked in both A and D; one of the provisions is furthermore missing in D.

3.1.11 Explicit

Guta lag closes with an explicit emphasizing the legitimacy of the written law and stipulating that any new provisions regarding the Gotlanders must be agreed upon and written into the law. That new provisions had been added to Guta lag during its validity is evident in Codices A and D, in which the explicit is not the final passage of the law text, but rather followed by younger provisions. In A the explicit is followed by provisions concerning hair pulling (integrated into Chapter 20 in B; §3.1.3), woodland and mortgaged land (Chapter 82; §3.1.10), wedding toasts (final provision of Chapter 33; §3.1.4), women’s dowries and adornment (Chapter 35; §3.1.4), and buying on credit (Chapter 81; §3.1.10). All of these chapters likewise follow the explicit in D, albeit in a different order, with the exception of wedding toasts and mortgaged land, which are missing from the δ recension. Furthermore some, but not all, of the fourteen chapters considered later additions to the text (§3.1.9) are found after the explicit in D, speaking against a unity of these chapters. The chapters following the explicit, in the order given in D, are 74, 75, 66, 73, 70, and 80, followed by the other provisions discussed above.

Codices B and G place the explicit in its rightful position at the end of Guta lag, both before a colophon. In G the explicit is furthermore written in red, and opens “Hir endet | sich das rechtbüch der goten” 28va2-3 [Here ends the lawbook of the Gotlanders] instead of a direct translation of the Old Gutnish text:

Pet ir ok sempt sik: et þet iru lag som hier iru skrifan i. Þet skulu allir menn halda. (A 41r11-13, normalized)

[This is also agreed: that these are the laws which are written here. This shall all men uphold.]

In addition, the explicit in G closes with an ending specific to the German translation:
CHAPTER 3. TEXTUAL CRITICISM

Inde name | gotes vnse here ihesu cristi | amen Explicit legisterium | gutorum de gotico ydeomate | in theotonicum translatum. (G 28va11-15)

[In the name of God, our Lord Jesus Christ, amen. Here ends the law code of the Gotlanders, translated from the Gutnish language into German.]

Colophons in B and G follow the explicit, though are specific to the physical manuscripts and thus not a part of the Guta lag text (see §2.1.1, §2.2.2).

3.2 The Stemma of Guta lag

The first visual representation of a stemma for the Guta lag manuscripts was drawn by Peel (2006, 24) and has since remained unaltered (Peel 2009, xix; 2015, 8). Figure 3.1 reproduces Peel’s stemma, though I have added sigla for the extant manuscripts and changed the recension sigla to maintain consistency with the rest of the present work.

As noted in the introduction (§1.3.1), the codification of Guta lag can be dated to the 1220s, represented by *GL on the stemma. The first major alteration to the text, present in all extant manuscripts, is the addition of provisions regarding inheritance by Gotlandic and non-Gotlandic women (Chapter 36). Peel (2015, 8) dates this addition, labeled *A₁ on the stemma, to after 1260, when Birger Jarl introduced a similar law of inheritance in Sweden, giving a terminus post quem for the archetype Ω of the extant manuscripts.

Recensions α and β, preserved in the Codices A and B, have been argued to form a subgroup stemming back to a hypearchetype ω based on two arguments (see Peel 2015, 7 and references). First, Codices A and B share a number of errors. Second, the sequence of the fourteen younger chapters of Guta lag (§3.1.9), labeled *A₂ on the stemma, are in the same order in the Old Gutnish codices. Both arguments can be rejected, however. The common errors in Codices A and B, which are mostly linguistic, cannot be conclusively excluded from recensions γ and δ (§3.2.1). The identical order of the fourteen younger chapters in A and B thus do not speak for a hypearchetype of the entire Guta lag text in these recensions, but rather, if anything, a hypearchetype of *A₂, which would have been added to the already divergent recensions separately (§3.1.9).

*A₃ refers to the ten extra chapters found only in the Danish translation (§3.1.2, §3.1.7), which Peel (2015, 9) considers later additions. The hypearchetype of D, labeled δ on the stemma, refers to what Wessén (1945, xv) argues to be the original translation into Danish, shortly after 1490. As argued by Schlyter (1852, xvii) and
3.2. THE STEMMA OF GUTA LAG

*GL
  c.1220
  |
Ω

*A₁
  c.1260

*A₂
  |
ω

*A₃
  c.1250
  |
γ
  |
α

γʹ
  |
β

β1470

A

B 64
  c.1350

B 65
  1401

Ω

*A₂
  c.1260

*A₂
  |
γ

γʹ

*B

AM 54 4to
  1587

B₁

GKS 3363 4to
  c.1700

B₂

Kall 650 4to
  c.1800

D

AM 55 4to
  c.1550

D₁

B 68
  c.1600

Figure 3.1: Stemma of Guta lag manuscripts according to Peel (2015, 8). *GL represents the original codification of Guta lag, with later additions to the text represented as *A₁ through *A₄. *GS represents Guta saga. Ω represents the archetype of all known Guta lag manuscripts (u in Peel 2015). The four recensions are labeled α β γ δ (w y z in Peel 2015) and their extant manuscripts are given the labels A B G D with shelfmarks given in bold. Recensions α and β are assumed to derive from a hypearchetype ω (v in Peel 2015). Broken lines (from Ω to δ and from ω to α) indicate a loss of provisions, while the dotted line from *A₃ to δʹ indicates not all parts of Addendum 3 has been included in the δ recension.
discussed above (§2.2.3), however, D must itself be the original translation into Danish.

Finally, Peel (2015, 8) includes *Guta saga* in her stemma, as the text is found in both A and G. For a stemma of these and the other *Guta saga* manuscripts, see Peel (2015, 239); on the dating of the text, however, see §1.3.2.

### 3.2.1 Common errors in A and B

Central to the argument for a hyparchetype ω as an ancestor of Codices A and B, but not G and D, are linguistic errors common to the two Gutnish manuscripts (cf. Pipping 1905-07, xviii; Holmberg and Wessen 1979b, lxvi; Peel 2015, 7). Pipping (1905-07, xviii fn. 1) notes the following: *annar* ord num ‘second, other’: ACC PL MASC *aþra* ⟨aþrar⟩ A 41r7, ⟨adrar⟩ B 54r7 (§5.1.2). – *brauþ* NEUT ‘bread’: DAT SG *brauþi* ⟨briauþi⟩ A 40r18-19, ⟨Brauði⟩ B 52v16. – *flairi* adj ‘more’: NEUT PL *flairi(n)* ⟨flaira⟩ A 10v6, ⟨fleyra⟩ B 11v10. Pipping (1905-07, xxxvi fn. 2) considers the possibility of reading SG *flaira fulk* [more people] rather than the expected PL *flairi(n) fulk*. – *inn* ADV ‘in’ + AT INF marker: ⟨innat⟩ A 36v14, ⟨in | nat⟩ B 45r margin. The token in B is found in a marginal note whose source cannot be determined conclusively (§3.3.5). – *matnaþr* MASC ‘foodstuffs’: DAT SG *matnaþi* ⟨maþnaþi⟩ A 6v3, ⟨madnadi⟩ B 7r5 (§4.3.2). – *skynia* vb ‘to prove’: 3 SG PRES DEP *skynis* ⟨scyni⟩ A 34v9, ⟨schynj⟩ B 41r margin. Codex A cannot be conclusively dismissed as the source of this marginal note in B (§3.3.1), thereby also the source of this error. – *þrīr* NUM ‘three’: DAT *þrim* ⟨þrim⟩ A 37v16, ⟨trim⟩ B 48v15 pro GEN *þriggia*. The provision should properly read *ok sȳmi mann miþ þriggia manna aiþi* [and restore his honor with a three-man oath]. Considering the numeral directly follows the PREP *miþ* ‘with’, which governs the dative (here *aiþi* ‘oath’), it is not unreasonable to consider the possibility of polygenesis, especially if the scribe had expanded an abbreviation (roman numeral).

At least three further errors, not mentioned by Pipping (1905-07) or other previous studies of *Guta lag*, can be added to the above list: *kalfi* MASC ‘calf (of the leg)’: GEN SG *kalfa* ⟨calua⟩ A 28r8, ⟨kalua⟩ B 31v19 (§4.1.1). – *skrifâ* vb ‘to write’: PTC NOM PL NEUT *skrifâþ* ⟨scritat⟩ A 41r12, ⟨skřifat⟩ B 55r6 (§4.3.2). – *vīr* PRON ‘we’: GEN *vār, ōr* ⟨or⟩ A 2r13, ⟨war⟩ B 4r12 pro DAT OS (§5.1.6).

None of the above examples, however, reveal any information about recensions γ and δ, and can therefore not be used to assert a hyparchetype unique to Codices A and B. Many of the examples are specific to Old Gutnish grammar, such as DAT *þrim* for GEN *þriggia*, for which it is impossible to say what the Gutnish exemplars of G and D had. Likewise minor spelling errors such as ⟨briauþi⟩ for *brauþi* are unlikely to have caused the German and Danish translators too much confusion.

Considering G and D are translations, we should not expect to find common errors with A or B on the orthographic, phonological, or morphological levels, though
exceptions occur. In the Danish translation, for example, the use of -ft- in ⟨gifft⟩ D 28v19 ‘endowed’ must derive from an exemplar with a similar error as in ⟨gypt⟩ B 26v16 with p for ṣ (PTC ACC SG NEUT gypt, gifft < INF gifha ‘to endow’), whereas A has the expected reading ⟨gyt⟩ A 23v16. Nothing can be said of the German translation, however, which has INF ⟨voranderen⟩ G 14rb15 ‘to change’. Conversely, the token ⟨brøthlinger⟩ D 42r17 ‘nephews’ points to an exemplar with a reading closer to ⟨br|yþlingar⟩ A 33v5-6 than ⟨Bryllingiar⟩ B 40r10, though again, nothing can be said of the German translation “dy bruder | kindere” G 21ra9-10 [the children of the brother(s)].

In order to collect viable evidence for manuscript relationships, we must move higher up the typology of variation, i.e. to the lexical, phrasal, or – for the best evidence – episodic levels of variation.

3.2.2 Lexical variation and the placement of D

Where Codices A and B show true lexical variation,7 the reading in D is most frequently a cognate of the reading in A. – ⟨laage⟩ D 4v2 ‘laid’ for ⟨legþu⟩ A 3r15; ⟨sagdu⟩ B 2r12 ‘said’ (defective, §4.3.7); ⟨brochten⟩ G 1va22 ‘brought’. – ⟨haffue⟩ D 8v4 ‘to have’ for ⟨haua⟩ A 6r8; ⟨fyra⟩ B 6v11 and ⟨vůren⟩ G 3rb18 ‘to transport’. – ⟨hiem sogn⟩ D 12r8 ‘home parish’ for ⟨haim socn⟩ A 10v6; ⟨heim | frid⟩ B 11v11-12 and ⟨hūs gewelde⟩ G 6ra12 ‘home peace’. – ⟨osagid⟩ D 14r13 ‘guiltless’ for ⟨o sacar⟩ A 12r15; ⟨oschemder⟩ B 13v6 ‘id.’; “sunder schult” G 7ra20 [without guilt]. In the preceding provision ⟨oskemdt⟩ D 14r4 corresponds with õskemmdr ‘guiltless’ in both A 12r6-7 and B 13r8. – ⟨op⟩ D 32v12 ‘scream’ for ⟨opi⟩ A 26v9; ⟨ropi⟩ B 30r4 ‘id.’; “schriende vnde rufende” G 16ra14 [shouting and screaming]. – ⟨verre⟩ D 39r9 ‘worse’ for ⟨verri⟩ A 31r6; ⟨forwarder⟩ B 37r8 ‘disappears’; ⟨vorerghert⟩ G 19r16 ‘damaged’.

One example from the preface to Guta lag deserves special treatment, as the reading in D corresponds with a word that has been deleted in A. No traces of this reading are found in B or G:

A  ‘Oc hann [hial] þar þia | þet hann unni os ar oc friþ (2r7-8)
   ‘And [help] pray to Him that he grant us harvest and peace’

6Perhaps interpreted by the translator as Da. gift ‘married’.
7That is, not lexical variation that could have arisen to possible confusion of forms, such as þar ADV ‘there’ and þār FEM PL PRON ‘they’.
– ⟨for⟩ D 30r5 ‘before’ for ⟨fyrra⟩ B 28r3; ⟨nussi⟩ A 24v15 ‘recently’, ⟨nů⟩ G 14vb26 ‘now’. Da. nys ‘recently’, which resembles OGu. nussi, is far less common than for ‘before’. – ⟨siger⟩ D 30r17 ‘says’ for ⟨seg’e⟩ B 28r15; ⟨queþir⟩ A 25r4 ‘id.’; ⟨vorsachet⟩ G 15r15 ‘deny’. Da. kvæde has developed a narrower meaning (mostly ‘to sing’ or ‘to chant’) and usage (chiefly poetic).

These lexical choices made by the Danish translator point to a recension which more closely resembled Codex A than Codex B; however, the above examples do little in the placement of the German translation. To identify the most probable grouping of the Guta lag manuscripts, we must turn to the highest level of variation.

3.2.3 Episodic variation

[Peel (2015, 7; 71 fn. 32/12-12) notes a common textual error in Codices A and B in chapter 48. Holmbäck and Wessén (1979b, 282 fn. 5) note this defective reading as well, emending their translation based on the reading found in G as well as the following provision, where the full phrase is found in the Gutnish codices.

B Tha en han wil ater segia: ta segia ater ‘fyri halffuan manad fram til tridiu’ (42r19-221)
‘When he wishes to postpone, then he postpones within a half month up to the third.’

‘fyri halffuan manad fram til tridiu’ | firi half manaþ fram || til þriþiu A 35r29-35v1; bynnen deme | halbin mane vn schele | noch den anderen richtelstag | eynen halbin manen vort | bis an den dritten G 22rb24-28; for || halff maand fram til tredie D 45r18-45v1.

B Tha en han wil ater segia, ta seghi ater ‘fyri vij. nata frest oc flyti vm vij. nata frest adra fram til tridiu’ (42v2-5)
‘When he wishes to postpone, then he postpones within a seven-night limit and moves it another seven nights up until the third [week].’

While A and B clearly contain defective readings in the first provision, this common error does not speak for an exclusive hypearchetype of the Gutnish manuscripts, as the same defective reading is found in D.

The two Old Gutnish manuscripts do contain some provisions, however, not found in the translated manuscripts. The extra provisions regarding in-laws and bridal processions, which are found at the end of A but have been integrated into chapter 33 in B, are missing from G and D (§3.1.4); presumably they had never been added to the γ and δ recensions. The following is also only found in the Old Gutnish manuscripts:

B Warder mader Berder med || luca haggom, so et synir slegir ie|ru: ta Byter halff
3.2. THE STEMMA OF GUTA LAG

*Mark* hwaru slegh, | til fiugura: oc than med samu witnom som til sara (19r20-19v4)

‘If a man is hit with closed blows, such that the wounds are visible, then pay a half mark in compensation for each blow, up to four, and then with the same witnesses as for [open] wounds.’

Holmbäck and Wessen (1979b, 262 note 9) and Peel (2015, 125 note 19/18) note the lack of this provision in G and D, though fail to mention this provision has been deliberately deleted from Codex A, only to have been traced over by David Bilefeld (cf. also Schlyter 1852, 37 fn. 12, who merely notes a darker ink has renewed the provision). Though Bilefeld’s hand is visible elsewhere on 17r in A, only this provision shows signs of clear erasure (see Figure 2.8). We may then safely assume this provision had at some point in the history of *Guta lag* been removed from the law, explaining why it is lacking in G and D, and may have independently been removed from these two recensions.

At the phrasal and episodic level, the *Guta lag* manuscripts begin to show a grouping of A with D, B with G. For example, the following provisions are found in A and D only:

A en firi ir cuna | frels oc friþ wet (28r14-15)

‘if [she] is a free and freeborn woman’

| e men for e | er frels qui nne oc fri der uid D 34v19-20; ÷ BG.

A huar sum nequar | af þissum brjautr. bytj. tolf marcr | landi (42v17-19)

‘Whoever violates any of this pays 12 marks to the land.’

| huilckin som | nogit aff thette bryder bøde tolf mark | emod landit D 58v15-17; ÷ BG.

To this can be added the extra provisions found after the explicit in A and D, such as the chapter on women’s rights, which also erroneously includes provisions forbidding buying on credit in both codices (§3.1.4).

Meanwhile, the two codices lack the subchapter “Stiel trell mans” [If a man’s slave steals] found in B and G (§3.1.8). The following provision is also missing from A and D, though present in B and G:

B Tha en | mader ier Lester at gangfempni ella | runfempni, ta ier Byt at ij. *Markum Silfs* (20r17-19)

‘If a man is crippled and cannot walk or run, the penalty is two marks of silver’
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Table 3.1: Marginalia in Codex B

\[\text{Wen eyner gelemet} | \text{ist an syme ganczen lybe} | \text{das her nicht geloufen kan} | \text{das ist gebůss} \text{et myt ij marc} | \text{zilburs G 10va3-5;} \div \text{AD.}\]

Finally, the following is only found in A and G:

A \text{oc} | raþi þaun mals aigandi huat hamn he|ldr vill. fe eþa lif hans (26r11-13)
\'And the claimant decides though what he would rather have: money or his life.\'

\[\text{vnde is sta czu} | \text{deme wedirsachen welches} | \text{her habin wil lip adir gelt G 15vb14-16;} \div \text{BD.}\]

Considering the first half of this provision (in Chapter 30) ends with \"eþa lif hans\" A 26r11 [or his life], the second half may have been deleted via scribal error (\textit{saut du même au même}) in recensions β and δ, possibly independently.

3.2.4 The groupings of the Guta lag manuscripts

Attempting to draw a stemma of the four Guta lag manuscript recensions, two of which are translations of now-lost Gutnish originals, based largely on common readings at the linguistic level is bound to deliver faulty results. When taking higher-level variation into consideration, it becomes evident that Codex B is not most closely related to Codex A, but rather to the German manuscript. Of course, this may be due to a common retention of older forms of Guta lag, as B and G frequently retain older layers of the text. On the other hand, the evidence presented above points to the Danish translation going back to Gutnish original with many common readings and errors as Codex A.

We may thus reject Peel’s (2015, 8) stemma, assuming instead a grouping AD:BG. Considering the collateral group consists of only these four manuscripts, it will perhaps never be possible to draw a more detailed stemma.

3.3 Marginalia in Codex B

Marginalia are found on 21 pages scattered throughout Codex B, all written by David Bilefeld. Schlyter (1852, xi-xii) argues for Codex A as the source of many of
3.3. MARGINALIA IN CODEX B

these notes, as Bilefeld had access to the manuscript at some point (§2.3), though Pipping (1901, 75) argues for most – if not all – to derive from a third codex, which he labels X.

To pinpoint the origins of the marginalia in Codex B, we may first divide the notes into typological categories based on length, demarcation, and purpose. Here I propose the following five distinctions (see Table 3.1):

1. Three marginal notes are labeled nota defectum [note the absence] and a fourth vide codicem veterem [see the old codex]. Schlyter (1852, xi-xii) and Pipping (1905-07, 73-75) disagree as to the origin of these lengthy additions.

2. A number of notes give an alternate reading of a single word, preceded by alias ‘otherwise’ or ella ‘or’.

3. At times Bilefeld spells out a cardinal number in the margin to provide a reading for an abbreviation using roman numerals in the main text.

4. Some marginal notes add rubrics or provide cross-references either within Guta lag itself, or to Jyske lov.

5. The remainder of the marginal notes are best considered corrections made by Bilefeld, likely after re-examining his exemplar manuscript, although the case can be made for another manuscript source in some instances. Typically a caret ⟨‸⟩ or dagger ⟨†⟩ indicates the placement of the note within the text.

Each of these five types of marginal notes in Codex B is discussed separately in the following sections.

3.3.1 Nota defectum

Three marginal notes containing one or two full provisions are preceded by the label “Nota defectum” [note the absence] on 22v, 25r, and 41r. A fourth note, also containing a full provision, is found on 21r, labeled “vide codicem veterem” [see the old codex]. Schlyter (1852, xi-xii) presumes Bilefeld corrected the text with these marginal notes after collating his copy with the exemplar manuscript β1470. Pipping (1901, 73-75) disagrees and also rejects Codex A as the source (with the possible exception of 41r), positing the lost Codex X instead.

For Pipping (1905-07, 74f.), the variation between these marginal notes in B and the corresponding provisions in A provides significant evidence to rule out the older codex as the source. Neither could β1470 be the source, says Pipping, considering such forms as ⟨ir(u)⟩, ⟨thair⟩, and ⟨nequat⟩, since Codex B typically has ⟨ier(u)⟩, ⟨their⟩, and ⟨naquat⟩:

B § Tha en lima | lastir fylgia | da Byter ij. | Markr Syliffs. (21r)  
§ þa en lima lastir fylgia. þa bytir ij. markr silfs. (A 18r18-19)  
‘When dismemberment follows, then pay 2 marks of silver in compensation.’
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B § tha en loyski | ier so mikit at | lofa ma a leggia | tha | iru | iru ii Markr
§ þa en loyski ir so mikit et | lo|fa ma a leggia, þa iru | tuar marcr
penninga (22v)

‘When the bald patch is so large that the palm can be placed on it, the [the compensation] is 2 marks in coin.’

B § thar som | gangs i | gardj | thairiutin | nidiar | hafud | mid Burnum a fiard;
þar sum | gangs i | garþi.
En | fiarrar ier. þa taki | attunda | lut siþan | gield | iru guldin.
lutir iru | ut rettadir: | § En qwindi tajkin slit yr | gardj sum | thar i | haffdu | en
§ En quindu taki | slit yr | garþi sum | hamm. i | hafþi | en
thett scrifat | war a | fyrsa Arj: ir | thet ai scifat | hafi | 0|g’arthinnar wittord:
þet scrifat | ier | i. fyrsa arí. ier þat | ai scifat þa hafi | garþip vitorþ
(25r)
(A 21r1)

‘When the line of succession is broken, then the relatives inherit each their share [including daughters] up to the fourth generation. If more distant relatives, then they take an eighth after debts are paid [and the women’s shares are taken out]. But a woman takes [ↄ: women take] the same from the farm which [she] had [there] when it was written down the first year. If it is not written down, [then] the farm has testimony.’

B § tha en | thair hafa | bol f|a|la’|fir | tha | fari sun | a nequat | thaira, och | at
§ þa en | þair hafa | bol flairin | þa | fari sun | a nequat | þaira. oc at
rechning | om hand | will, so fram|ma|d|yr’la som fa|dir schynias | |æ|’ai orada
recning | en harn vill | sn frammarla | sum fæbir scynjas | ai or[a]
mader. | § tha en ogutnisccer | mand | haffer syni | ogynpt | eþa gipta, | Tha fain
maþr | § þa en ogutniscc maþr | hafir syni ogipta. eþa gipta. þa fain
aldri | schipt af feder | sinum vtan | fadir schynji | orada mader (41r)
al|dri scipt | af fæbir | sinum, vtan | fæbir scyni | o|æþa maþr. (A 34v4)

‘If they have multiple estates, then the son travels to one of them to settle the account, if he wishes, as long as the father proves not to be incapacitated. When a non-Gotlander has sons, married or unmarried, then they never receive a share from their father, unless the father proves incapacitated.’

Indeed, the high frequency of ⟨ai⟩ and the unbroken forms ir(u) in these marginal notes speaks against β1470 as the source. Likewise, significant phrasal variation is found in the note on 25r; “mid Burnum” and “oc qwinna lutir iru ut rettadir” are both missing from Codex A, ruling out the older codex as the source of this note.

On the other hand, the variation between the remaining marginal notes in B and the corresponding provisions in A are largely orthographic. The use of ⟨th⟩ or ⟨d⟩ in B for ⟨p⟩ in A need not speak against Codex A as the source; ⟨p⟩ is found once
in the marginal note on 41r, which otherwise has ⟨th⟩ or ⟨d⟩. It is possible Bilefeld adapted familiar terms such as ⟨þā⟩ ‘then’ and ⟨maþr⟩ ‘man’ into ⟨tha⟩ and ⟨mand⟩, while the less familiar ⟨eþa⟩ ‘or’, the only token of this lemma in Codex B (§6.2.2), was copied exactly. Elsewhere in the same note Bilefeld appears to have adapted the text using his native Danish; two such Danicisms are “om hand will” for ⟨en hann vil⟩ (OGu. um is otherwise never found in the meaning ‘if’) and ⟨mand⟩ for ⟨maþr⟩. Meanwhile, the common error 3 sg pres ⟨skyn⟩ ‘proves’ for dep. ⟨skyni⟩ in the same note speaks for Codex A as the source.

Thus while the marginal note on 25r decidedly cannot derive from Codex A, the note on 41r most likely does. The remaining two notes are unfortunately too short to assert one way or the other. Pipping (1901, 73-74) expresses a similar sentiment regarding marginal notes argued by Schlyter to derive from Codex A, discussed in §3.3.5.

3.3. Alternate readings

In seven marginal notes Bilefeld provides a synonym or other alternate word for the reading in the main text. Five of the notes are preceded by Lat. ⟨alias⟩ ‘otherwise’, indicating Bilefeld understood these alternate readings to be somewhat synonymous. The remaining two are preceded by OGu. ⟨ella⟩ ‘or’, allowing the alternate reading to be an extension of the original, rather than a replacement.

Schlyter (1852, xii and fn. 8) considers the possibility of the following three originating from Codex A:

8 D has ⟨oc⟩ D 12v5 for the second token only.
9 §4.3.7

A fourth example may be added to this list, if we allow for the possibility of Bilefeld writing ⟨w⟩ where his exemplar had ⟨v⟩:
None of these readings can conclusively be attributed to Codex A, even disregarding their brevity. The addition of *ok* in the first example (both in the margin and above the line) aligns with all other recensions, and could have derived from any manuscript. As the sentence in question is a list of the three churches given special status, *ok* ‘and’ is in any case a more obvious choice than *ella* ‘or’; we must not rule out the possibility of Bilefeld emending the text from his own intuition.

For the second example we cannot ignore the German reading *døgen* ‘to endure’, which aligns semantically better with OGu. *þula* ‘to endure’, the reading in A, than with *unna* ‘to allow’, the original reading in B. Sunye’s translation must go back to an Old Gutnish original with *þula*, which we may then expect in more recensions, including Codex X, another possible source of the marginal note in B.

The third example relies on linguistic differences between A and B (§4.3.7), which are rarely visible in translation. The reading *fult* in D may point to an exemplar with ⟨u⟩, though such a suggestion is at best speculative.

Recension δ is an equally likely candidate as Codex A for the fourth example. The exemplar behind *vorgeren* in G could be OGu. *forþara*, though it is not necessarily so; that both lexemes begin with the prefix *for-* (MLG *vor-*) may be purely coincidental.

Schlyter (1852, xii fn. 49) points out one marginal note which decisively cannot derive from A:

Both A and the δ recension can be ruled out as the source of ⟨warda⟩. The reading *geschên* ‘to happen’ in G may point to an exemplar with *verþa, varþa* ‘to happen’, though not conclusively; *geschên* may otherwise be a translation of OGu. *at bieras* ‘to come to pass’. For the other tokens of *at bieras* in Codex A (39v13 in *Guta lag* and 50r14 in *Guta saga*), the German translation has *werden* G 28ra15 ‘to become’ and *gefallen* G 32vb19 ‘to befall’.

Two marginal notes on 36r give the synonyms OGu. *aiga* and *hafa* in the sense ‘to own’. All three other manuscripts use *hafa* or a cognate:

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10 Read *en*.
11 §6.2.3
3.3. MARGINALIA IN CODEX B

B tha | en fleirin ‘eyga’ ‘ella hafa’ gard auman (36r12-13)
‘If more own [or have] a derelict farm’

‘eyga’ ] hafa A 30r19; habin G 18vb17; haffue D 38r6.

B vtan han ‘haffui’ ‘ella eygir’ sielffuir laggier tan gard (36r16-17)
‘unless he himself has [or owns] a legally enclosed farm’

‘haffui’ ] hafi A 30v2; hat G 18vb23; haffuer D 38r9.

Pipping ([1901], 75) notes the spelling ⟨eygir⟩ in the second example agrees with the orthography of B1470, though not with Codex X, which he argues used ⟨ai⟩. On the other hand, the spelling ⟨hafa⟩ in the first example matches Codex A, whereas Bilefeld tends to spell the INF ⟨haffua⟩ (43 tokens); ⟨hafa⟩ is only found in marginalia (36r, 41r). It is possible that only ⟨hafa⟩ is taken from another manuscript, and that Bilefeld added ⟨eygir⟩ on the same page in order to align the phrasing hafi ella aigir [have or own] with the previous provision’s aiga ella hafa [own or have].

3.3.3 Cardinal Numbers

Four marginal notes are cardinal numbers written fully where the main text has roman numerals. In each of the four instances Codex A has a fully written token, suggesting the possibility of Bilefeld taking these readings from this codex:

B ta Byti drotin fyri | theim ‘iii.’ ‘tria’ oyra (7v14-15)
‘Then the master pays 3 [three] øre in compensation for them.’

‘iii.’ ] þria A 7r8; iii G 3vb28; iiii D 8v8.

B thar | liggia wider ‘iii.’ ‘triar’ Markr (10r1-2)
‘Lay therewith 3 [three] marks.’

‘iii.’ ] þrior A 9r6; iii G 5ra14; iiii D 10v1.

B med ‘iii.’ ‘trim’ Markum (10r9)
‘with 3 [three] marks’

‘iii.’ ] þrim A 9r11; iiii G 5ra25; iii D 10v9.

B vm ‘.xl.’ ‘fiauratighi’ neter (12r1)
‘for 40 [forty] nights’


Positing Codex A as the source of these four marginal notes has implications on David Bilefeld’s method of copying the Old Gutnish language. In the three tokens...
for the number ‘three’ he writes ⟨t⟩ where A has ⟨þ⟩. This may be due to his consistency in writing GGu. prīr with ⟨t⟩, which he does in all 62 tokens. In the third token Bilefeld writes out ⟨m⟩ where A abbreviates with ⟨þ⟩. Considering the relative frequency of dat þrim, which occurs in 15 tokens in B as ⟨trim⟩, we should nevertheless expect Bilefeld knew the ending should be -m and not -n.

In the fourth token Bilefeld’s intervocalic ⟨gh⟩ corresponds with ⟨g⟩ in Codex A. Bilefeld often writes ⟨gh⟩ in this position, yet he writes ⟨g⟩ five times more frequently. Though the evidence is inconclusive (the available data is in many ways too small to draw stern conclusions) the use of ⟨gh⟩ in this token favors a source manuscript with ⟨gh⟩.

That Bilefeld wrote these four marginal notes at all is curious, considering he only does so for four of the 217 tokens with Roman numerals. These notes appear in chapters with a high frequency of other marginalia and in-line correction, suggesting they were done at the same time, and perhaps from the same source.

The first example occurs in chapter 5, where we also find the in-line additions ⟨vm⟩ 7r18 and ⟨than⟩ 7v8, corresponding with ⟨vm⟩ A 6v14 and ⟨þau⟩ A 7r3 in the older codex, from which Bilefeld could have copied if we assume he copied ⟨th⟩ for ⟨þ⟩ (§4.3.2) and misread ⟨u⟩ as ⟨n⟩ (§4.3.6). In the same page we also find the marginal note “fyri thai” 7v and on the preceding recto “fiscum oc fuglum” 7r, for which Codex A is a dubious candidate (§3.3.5).

The second and third examples both occur in chapter 7, where we also find the marginal note on 9r, which may derive from A (§3.3.5). In the following chapter, though on the same page as the marginal notes ⟨triar⟩ and ⟨trim⟩, Bilefeld has also added ⟨andrir⟩ 10r12 above the line, which corresponds with an identical ⟨andrir⟩ A 9r12 in the older codex, though may merely be from the main exemplar β1470.

The final example occurs in chapter 12, the same chapter as the marginal note “al: warda” 11v, which cannot derive from A (§3.3.2).

The question of where Bilefeld derived these notes — if he copied them from another manuscript at all — and why he expanded four cardinal numbers thus remains an open one.

3.3.4 Cross-references

David Bilefeld copied Codex B for his own private use, as his position required he uphold the active law of Gotland (§2.1.1). This is especially evident in the marginal notes where Bilefeld signposts laws or provisions, referring either to Guta lag itself or to Jyske lov from his native Jutland.

On 25v in the outer margin Bilefeld has added the rubric “Hogsl. oc id.” [Support and employment] where the main text shows no indication of a new chapter, occurring rather in the middle of Chapter 26. Neither are there indications of a new chapter in A 22v or D 27v, nor do any of the manuscripts refer to such a chap-
Figure 3.2: Rubric “høgsl oc ǎp” G 13va27 [Support and employment]. In column b the rubric “van erbgud der wibe” G 13vb20 [Concerning women’s inheritance] (Chapter 27 in B) follows the more typical practice in the German codex, with a blank line left between the rubric and the opening sentence, which begins with a two-line initial. Image: National Library of Sweden, MS B 65.

Despite these peculiarities, the rubric in G was written by the main scribe. Since Bilefeld had access to the manuscript at some point (cf. § 2.3), G is likely the source of the rubric in B, providing another example of Bilefeld replacing ⟨þ⟩.

Chapter 82 contains provisions related to those found in chapter 40, both regarding woodland, a fact which was not lost on Bilefeld. In the right margin on 54v, next to chapter 82, Bilefeld has noted “sup 40”, giving reference back to the earlier chapter. This cross-reference was clearly written at a later date than the main text, with a smaller pen, which may indicate Bilefeld needed to refer to such laws on forests during his time as priest and superintendent. A small cross ‘+’ on 37v14, immediately above the rubric for chapter 40, may be a related signpost for this cross-reference.

Bilefeld’s familiarity with Jyske lov is evident in three marginal notes referencing the Danish law. Schlyter (1852, xii and 71 fn. 52) mentions the first of two marginal notes found on 41v, while Pipping (1901, 73) identifies the second as also stemming

12 “das ist ouch der goten [recht ...] vor ere betrachtunghe” 13va23-27 [That is also the law of the Gotlanders (...) for her support].
13 The term “høgsl oc ǎp” is found again untranslated on 13vb8; later in the same manuscript høgsl is defined with “das ist vorbesserunge eres rechtes” 15va4-6 [That is the betterment of her rights]. On the etymology of OGu. høgsl, see pg. 130 fn. 60.
Chapter 3. Textual Criticism

from the same source. Both notes provide titles for the relevant chapter:

B  farer Bon|di y kiøb|fard. | Lib. 1. cap. | 12. ivtorum (41v)
   ‘If a free farmer travels on a business venture. Jyske lov Book 1, Ch. 12.’

B  Titul|us | hvad fad|rer tørff Barn giff|ue (41v)
   ‘Title: What a father ought to give his child’

The first note is written at the top of 41v, which begins with the final provision of Chapter 43. The provision, which deals with how brothers should share profits from an undivided inheritance, seems misplaced in the Guta lag text (cf. Holmbäck and Wessen 1979, 280 note 25). It begins with an enlarged red initial ⟨T⟩ in Codex B, but is unmarked in the other manuscripts. The marginal note refers to book 1, chapter 12 of the Danish law text (see Skautrup 1933, 44-45), which describes how an inheritance should be divided if a son earns money abroad.

The second note is written next to chapter 44 and refers to book 1, chapter 14 in Jyske lov (see Skautrup 1933, 47). The chapter is only marked as such in Codex B, although later hands have marked the start of the chapter in both A and G (§3.1.3). The final two letters in ⟨giffue⟩ are difficult to read in the marginal note, and resemble the letter ⟨m⟩. Schlyter (1852, 71 fn. 58) reads the form as ⟨giffua⟩, which Pipping (1901, 73) emends to ⟨giffue⟩. Considering the form is in Danish and was copied by a Danish scribe, Pipping’s reading is preferred.

Neither of the titles given in the marginal notes on 41r align with the base text manuscript used by Skautrup (1933, 44-45; 47) for this part of the law. Of the manuscripts given in the critical apparatus, the marginal notes in Codex B most closely resemble those found in Copenhagen, Arnamagnæan Collection, AM 442 12mo (A11 in the apparatus). The rubrics in this late-fifteenth-century manuscript read “ffarer | bonde sön kiøbferdh” 9r-10 [If the son of a free farmer travels on a business venture] and “Hvad | ffader tørff ey giffue sit barn” 9v13-15 [What a father ought not give his child]. Whatever manuscript Bilefeld drew his marginalia from must be somewhat closely related to AM 442 12mo.

A third reference to Jyske lov is not mentioned as such in any previous scholarship (although Pipping 1901, 31 transcribes the note in his edition of Codex B). Unlike the two mentioned above, this third example does not give a title to the chapter, but merely references the location of a related provision in the Danish law code.

B  Wald: | lib. 2. Tit. | 16. (30r)

‘Wald:’ is an abbreviation for Waldemar, referring to Valdemar Sejr (Valdemar II, 1170-1241), who codified Jyske lov. The marginal note, which is written next to chapter 31, refers to book 2, chapter 16 of Jyske lov. This and the following chapter

\[\text{Copenhagen, Royal Library, NKS 295 8vo.}\]
(Skautrup 1933, 166-171) both deal with rape of women, the topic of chapter 31 in Codex B, although the processes differ.

### 3.3.5 Corrections

The remaining marginal notes are, as with those discussed in §3.3.1, corrections made by Bilefeld after having compared the text with his exemplar or another manuscript (e.g. A or X). These marginal notes can be sub-divided into two groups: shorter corrections, consisting single words only, many of which Bilefeld likely overlooked in his initial copy; and longer notes, consisting of full phrases.

Shorter marginal notes must be considered together with words added above the line in the body of the main text. Most of these emendations were presumably taken from the exemplar manuscript, added by Bilefeld either during the initial copying or after later collation with β1470. Two emendations of this type are found in the margins:

- B Ey ma wisa spielvm a annars ‘gard’ au|man (36r17-19)
  ‘One may not point out a defect in another’s inadequate fence.’
- B Ta | en agripir ier engin til ‘vtan’ wesl (46v12-13)
  ‘If there are no stolen goods [i.e. material evidence] but only suspicion’

As with most words added above the line, these marginal notes are marked with a caret ⟨‸⟩ indicating where they belong in the text. While the first note may have been added during the main copying, the second was clearly added later, as ⟨vtan⟩ is written in red ink. Notably, this addition occurs in the subchapter “Stiel trell mans” (in Chapter 55), meaning the correction cannot have derived from Codex A, which lacks this portion of the law (§3.1.8).

A third note, indicated with a dagger ⟨†⟩, attempts to clarify a difficult reading in the main text:

- B oc halff tridi el|na haur til ‘y|$\times 00\n$\text{farsta}$ ‘fyrsta’ banda (37r8-9)
  ‘And two and a half ells high to the uppermost [first] band’

\[ ‘y|$\times 00\text{farsta}$] yfrsta A 31v2.\]

It is not possible to determine whether Bilefeld took this defective reading fyrsta ‘first’ for yf(a)sla ‘uppermost’ from another manuscript (perhaps misreading the token in Codex A), or he provided the correction out of his own interpretation of the text.

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15 Found on 1v9, 3r16, 5v20, 7r18, 7v8, 8v12, 10r12, 10v19, 11v2, 12r4, 12r9, 34r1, 34v7, 36r12.
16 Read *wensl*. 
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Two notes contain more than a single word, though not a full phrase, and should be considered together. Both are found in Chapter 5, which also contains two additions above the line — ⟨vm⟩ 7r18, ⟨than⟩ 7v8 — and one expanded numeral in the margin — ⟨tria⟩ 7v (§3.3.3).

Bilefeld added the first of these two shorter marginal notes to correct the provision regarding what one may transport to market on a holy days. The original reading in B lists the items as follows:

B    med garlakom madnadi, ustom oc | smierj, fiskom ella miałk matj, ella | soydum (7r5-7)

‘with prepared foodstuffs, cheeses and butter, fish or dairy products, or livestock’

Codex A, on the other hand, places ‘fish’ after ‘dairy products’, and includes ‘fowl’. The readings in G and D correspond with A:

A    miþ garlacum mañnaþi. vstu. oc | smieri. oc allum mielcmati. fiscum. oc | fuglum. eþa soyþum (6v3-5)

G     myt bereiter spise mit kese | Potter vnde mit allerleie | milch spys. vische. vøgele. | adir qwek (3va12-15)

D     med redeboen maduare, med ost och smør, oc | med al mielckmat, med fisk och fugle, oc || med smaa boskaff (7v20-8r1)

Bilefeld adds “fiskum oc fuglum” in the margin, indicating with a caron ⟨‸⟩ that these items should be listed after ‘dairy products’, as in the other codices. With this addition and the correction of “fiskom ella” to “oc allu ⟨‸⟩ miałk matj, ⟨‸⟩ ⟨eþa⟩ soydum (7r5-7)

‘with prepared foodstuffs, cheeses and butter and all dairy products, fish and fowl, and livestock’ The second marginal note in chapter 5, found on the following verso, reads “fyri thaim”, where the use of ⟨ai⟩ hints at either Codex A or X as the source. If a corresponding reading in A is to be found, however, it reads “firi þaun” 7r8. It is not clear, however, that the addition in B is meant to be read in the place A has “firi þaun”, as “fyrj | theim” is already found in the main text in B 7v14-15, and the marginal note, which lacks a place marker, appears immediately after subj ‘yarkin ‘they work’:

B    ta Byti drotin fyrj | theim ii. ‘tria’ oyra.: en thaim yrkin ‘fyrj thaim’ | tria winter eptir (7v14-16)

‘Then the lord pays 3 [three] øre in compensation for them, and they work [for them] three winters afterwards.’

) Þa bytit | drotin firi þaun þria oyra En þaun yrþkin. þria vintr A 7r7-9.
Presumably the addition of ⟨tria⟩ derives from the same source as “fyrj thaim” (§5.3.3). If Codex A is this source, then Bilefeld copied not only ⟨t⟩ and ⟨th⟩ for ⟨þ⟩, but also ⟨y⟩ for ⟨i⟩, while he also misread ⟨þaun⟩ as þaim. All of these scribal practices are possible, thus we cannot rule out A as a potential source.

Five longer marginal additions remain, most of which should be argued not to have derived from Codex A. The most apparent of these completely lacks a corresponding reading in the other codices:

B  legbain ella armleg|ger Bytis at twaim | Markum silffs en sunder | ier slaghit (21v)
   ‘The lower leg and forearm are compensated with two marks of silver if cut off.’

However, the use of ⟨ai⟩ also speaks against β1470 as the source of this correction. Instead we may with Pipping ([1901], 75) attribute this addition to Codex Χ.

Two notes show significant lexical and phrasal variation, eliminating Codex A as a potential source.

B  tha en han | dular, oc | kumber mal | up | fyrj sochn     (1v)
   þa en han | dul|ar oc | cumbr | mal | upp | firi | tings me|nn (A 2v10-12)
   ‘If she refuses, and the case comes before the parish’

B  Ier | tor|fa mannj | haggin, | ier Byt at | Mark Sylffs (22v)
   þa en | torfa | ier mannj | ha|þi haggyvin | þa ir | byt at | marc | silffs (A 19v13-15)
   ‘If a piece of scalp is cut from a man[’s head], the fine is one mark of silver.’

In the first example, a younger hand has deleted ⟨sochn⟩ and added ⟨tingnu menn⟩.

A further two only show variation at the orthographic (and perhaps phonological) level, meaning we cannot immediately rule out Codex A as a potential source.

B  huerghin i helghis | Brut, vtan thi | at | ains at ma|der (9r)
   huerghi | helgis | brut | vtan | þi | at | ains et mandr (A 8v3-4)
   ‘Neither for Sabbath-breaking, unless a man’

B  oc | thoyghin | quindi lengra | than | a fiar|da man. | Irma | badi iam ner | tha liauti
   oc | þaigin | quindi lengra | þan | a fiarþa mann | iru | þeþi | iem ner | þa liautj
   than | kerldi (25v)
   þau | kerldi (A 22v16-18)
   ‘Though a woman no more than to the fourth generation. If both are equally distant, then the male inherits.’

Bilefeld was clearly aware of the provision in Codex A from the first example, as he traced over and corrected much of the first four lines on 8v in A. This would also explain the ⟨e⟩ in ⟨huerghin⟩, which Bilefeld otherwise spells with ⟨a⟩ (§4.3.8), although it leaves unexplained the addition of ⟨n⟩ at the end of the word. In the second example, either A or Χ would explain ⟨iru⟩ and perhaps ⟨jam⟩, though copying
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⟨thoygin⟩ (the expected form) from Codex A ⟨þaigin⟩ (pro þaugin? §4.3.7) would be striking.

One final note should, however, be argued to derive from Codex A, as it shows the same common error “in nat” for inn at (§3.2.1).

B laus gyr|ter scal in|nat gan|ga (45r)
laus gy|rtr scal in nat ganga (A 36v13-14)
‘They shall enter loosely girded.’

Notably, this provides evidence for Bilefeld adding a svarabhakti vowel (§4.2.5) where his exemplar did not.

3.4 Discussion

In the previous chapter I argued that David Bilefeld copied Codex B out of a desire for a personal copy of Guta lag, a valid law code he was meant to uphold as a part of his position on Gotland. It is thus only reasonable to assume Bilefeld would have wanted to copy an updated, current version of the law, a text which was subject to change through the years; this in turn does not settle well with the idea that Codex B retains an older recension of the law than that found in Codex A, a two-hundred-year-old codex at the time Bilefeld copied Codex B, and a century older than Bilefeld’s exemplar β1470.

Codex B indeed preserves many of the older parts of the law not found in the elder codex, some of which are not found in G or D either. Nevertheless, it is not valid to claim the β recension is an older version of the law, as the later additions known from the other recensions are also included in Codex B, and are at times better integrated into the β text than in the other codices. Instead of considering recension β an older version of the law, it is perhaps best to think of it as the most comprehensive or complete version, containing more provisions than are found in any of the other codices, except for the ten extra chapters known only from D.

The position of Codex B within the stemma of Guta lag manuscripts is also not as clear as has previously been argued. Linguistic errors common to the two Old Gutnish codices cannot be used to argue for an affinity between Codices A and B to the exclusion of G and D, as the translated manuscripts do not provide significant readings. Likewise the order of the final fourteen chapters do not speak for a common hypearchetype of Codices A and B, though may of course point to a hypearchetype of these additions, having independently entered the α and β recensions. The tentative grouping AD:BG remains only a suggestion, and may suffer some of the same methodological faults used to argue for the grouping AB:GD.

Bilefeld’s hand elsewhere in the corpus proves that the scribe was well acquainted with other Guta lag manuscripts, though exactly how many is not known. It is at
least the case that marginal additions and notes derive from Codices A, G, and the lost Codex X, though whether this was a single codex or multiple manuscripts is of course impossible to tell. Some of the additions which can reasonably be attributed to Codex A are nevertheless not exact orthographic copies, which provides a clearer picture of Bilefeld’s copying habits for the Old Gutnish language: he may himself have replaced word-initial ⟨u v⟩ with ⟨w⟩, and occasionally written ⟨t⟩ or ⟨th⟩ where his exemplar text had ⟨þ⟩. Such habits of copying must be taken into consideration when analyzing the orthography of Codex B, the subject of the following chapter.
Chapter 4
Orthography and Phonology

4.1 Consonants

- Stops and Fricatives
- Glides
- Resonants
- Sibilant
- Palatalization
- Epenthesis

4.2 Vowels

- Monophthongs
- Diphthongs and triphthong
- Breaking
- Weak Vowels
- Svarabhakti

4.3 Variation in Codex B

- Danicisms in Codex B
- Lack of /þ/
- ⟨æ⟩ and ⟨ø⟩
- ⟨ei⟩ and ⟨ey⟩ for [ai]
- Doubling of Long Vowels
- /ı/-/n/-Confusion
- i-Umlaut
- Lowering [u̯er] > [u̯ar]
- Lowering [ul] > [ↄl]

4.4 Discussion

One of the most striking features of Codex B is the orthography as compared with the older manuscript. The lack of ⟨þ⟩, the use of ⟨ei⟩ and ⟨ey⟩, and the presence of the foreign graphemes ⟨æ⟩ and ⟨ø⟩ result in a manuscript that in many ways lacks what Peel (2006, 56) might call “the particular quality of Gutnish”. Many features are reminiscent of younger Swedish or Danish manuscripts, such as the frequent use of ⟨w⟩ and the combination ⟨ffu⟩, which give the manuscript the younger flair (“yngre prägel”) expressed by Holmbäck and Wessén (1979b, lxv).

Considering the manuscript is more than two hundred years younger than Codex A, we should expect Codex B to reflect actual linguistic change on the island of Gotland; however, this is often overshadowed by the heavy influence of the scribe, David Bilefeld, and his native language, Danish.

In order to assess the language of Codex B from a phonetic perspective, it is
important to establish the orthographic practices and norms of Bilefeld and of his exemplar manuscript first; only then will it be possible to distinguish phonetic from orthographic variation. The first two sections of the present chapter discuss the orthographic conventions used in Codex B to represent the Old Gutnish phonetic inventory, beginning with the consonants (§4.1) and followed by the vowels (§4.2).

Comparative evidence of Bilefeld’s orthography in his native Danish found in the statutes from 1492 (Kong Hans’ Recess) and 1537 (Kong Christians Recess) at the end of the German manuscript B 65 is used to determine which spelling conventions can be attributed to the scribe, and what may have been present in the exemplar manuscript β1470. Having established these conventions, the focus shifts to more specific points of orthographic and phonetic variation found in Codex B (§4.3), using comparative evidence from the remainder of the Old Gutnish corpus.

4.1 Consonants

The Old Gutnish consonant inventory (Table 4.1) is similar to that of Old Icelandic (on which see e.g. Noreen 1923, 44) and Old Swedish (cf. Riad 2002b, 902). A series of stops are divided into fortis (voiceless) [p t k] and infortis (voiced) [b d g], all of which may be geminated in internal and final position. Three voiceless fricatives [f þ h] occur in word-initial position and in voiceless clusters, while three non-phonemic voiced fricatives [β ð γ] occur following vowels and resonants. Two glides [u i] occur prevocally in both word-initial and internal position. Finally, the four resonants [r l n m] and the sibilant [s] occur in all positions, and may be geminated.

4.1.1 Stops and Fricatives

Labials

<table>
<thead>
<tr>
<th>Labial</th>
<th>Dental</th>
<th>Palatal</th>
<th>Velar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stop</td>
<td>p(ː) b(ː)</td>
<td>t(ː) d(ː)</td>
<td>k(ː) g(ː)</td>
<td></td>
</tr>
<tr>
<td>Fricative</td>
<td>f [β]</td>
<td>[p [ð]</td>
<td>[γ]</td>
<td>h</td>
</tr>
<tr>
<td>Glide</td>
<td>u̯ i̯</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Liquid</td>
<td>r(ː) l(ː)</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Nasal</td>
<td>m n</td>
<td></td>
<td>[ŋ]</td>
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</tr>
<tr>
<td>Sibilant</td>
<td>s</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4.1: Consonant inventory of Old Gutnish. Allophonic variants are given in square brackets [], while (ː) indicates the phoneme may be geminated.

p(ː) Fortis /p/ is spelled ⟨p⟩ in all positions, e.g. gen pl penninga (penninga) 15v3 ‘money; coin’, inf drepa (drepa) 11v17 ‘to kill’, acc pl þorp (torp) 12r9 ‘village’.
4.1. CONSONANTS

Geminate /pp/ is written double both internally and word-finally, e.g. 3 sg pres subj tappi (tappi) 36v17 'lose’, acc sg tupp (tupp) 36v17 'headress’. That OGu. app prep 'up' is frequently spelled with a single ⟨p⟩ is likely due to Danish influence; Bilefeld writes ⟨op⟩ for all six tokens of the Danish cognate op in the later ordinances.¹

The heavy consonant cluster /ppt/ is reduced to /pt/, spelled ⟨pt⟩ in four tokens: nom sg masc ôkliptr (oclípter) 49v10, dat pl kliptum (kliptom) 49v14, 57r1, all from OGu. klippa 'to shear, to clip', and 3 sg pret slepti (slepti) 50r1 from OGu. sleppa 'to release'; this same reduction is found in Codex A.

Merger of /ft/ with /pt/, which also occurred in Old Swedish and Old Icelandic (Noreen 1904, 199, 1923, 180), is partially determined by morphology. Stems with /pt/ or /ft/ such as OGu. eptir prep 'after, following' and þýpti neut 'stolen goods' (cf. þiaufr masc 'thief') are always written with ⟨pt⟩, as well as stems ending in -p followed by a t-suffix, e.g. sup þipt 'cried' (INF þpa). Stems ending in -f, on the other hand, retain the fricative before t-suffixes in both codices, spelled ⟨fft⟩ in Codex B: nom sg neut halft ⟨halfft⟩ 31r6 'half', sup laift ⟨leifft⟩ 44r12 'left'. The only two exceptions are common to both codices: acc sg aftun ⟨affton⟩ 8v8 'evening' and 3 sg pres giptir (Gifftir) 24r21 'marries'.²

On the use of ⟨p⟩ in epenthesis, see §4.1.6.

b(ː) Infortis /b/ is only found in initial position and is always spelled ⟨b⟩, e.g. bort ⟨bort⟩ 48r 'away', nom sg blōþ ⟨blod⟩ 24v15 'blood'. Geminate /bb/ is not attested in Guta lag, being in general infrequent in Old Nordic; it is however attested in the runic calendars as dat sg krabba CR 17/6, AGW 10/6 ‘Cancer (Zodiac sign)’.

On the use of ⟨b⟩ in epenthesis, see §4.1.6.

f [β] Word-initial /f/ is always spelled ⟨f⟩, never ⟨ff⟩ as in late Old Danish (see e.g. Skautrup 1944, II, 45, 182-183): INF fara ⟨fara⟩ 7r4 ‘to go’, DAT PL fréndum ⟨frendom⟩ 28r9 ‘relatives’. Intervocalic /f/ [β] is typically written ⟨ff⟩, as in Danish, e.g. INF hafa ⟨haffa⟩ 2v13 ‘to have’, SUP giefit ⟨geffuit⟩ 39r5 ‘given’, though both ⟨ff⟩ and ⟨f⟩ also occur, e.g. 3 PL PRES DEP skrifas ⟨schriffas⟩ 55r12 ‘are written’, 3 PL PRES iefa ⟨iefa⟩ 45r15 ‘doubt’. Two tokens use ⟨u⟩: PRES PTC hafandi ⟨hauandi⟩ 15r4 ‘pregnant’ and DAT SG skri fan ⟨schriuan⟩ 26v20 ‘script’³. The variant spellings ⟨ff⟩ and ⟨ff⟩ never occur in the manuscript, which is in line with Bilefeld’s orthography in the Danish ordinances, where only ⟨ff⟩ occurs.

Following resonants /f/ is likewise spelled ⟨ff⟩, ⟨ff⟩, or ⟨f⟩ (only following r):

¹ Codex A writes OGu. upp with a double ⟨pp⟩ in all tokens but one, GEN SG upp-heldis ⟨wp heldis⟩ 29r5 ‘support’, found as ⟨wp⟩ heldis 33v18-34r1 in Codex B. The form occurs in Chapter 36, a later addition to the text (§5.1.7) and points to a younger spelling.

² Codex A (aftun) A 7v17-18 and (Gifftir) A 21v7.

³ Intervocalic ⟨u⟩ for /f/ is likewise found in two tokens in Guta lag in Codex A: INF hafa ⟨haua⟩ 6r8 ‘to have’ and PRES PTC hafandi ⟨hauandi⟩ 27r14 ‘pregnant’ (not the same token as B).
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nom sg masc sielfr (sielffur) 7r18, (sielffir) 12v15 ‘self’, gen sg erfis (Erfis) 33r1 ‘funeral feast’. Seven tokens have ⟨u⟩ instead: nom sg arfi ⟨arui⟩ 23r14 ‘heir’, acc sg fem halfa ⟨halua⟩ 23r14 ‘half’, gen sg kalfa ⟨kalua⟩ 31v19 ‘calf (of the leg)’, nom sg masc sielfr (sieluer) 3v8, 21v5, (sieluur) 5r11, (sieluur) 16v1 ‘self’.

Word-final /f/ is nearly always written double: 3 sg pres þarf ⟨tarff⟩ 2r14 ‘need’, acc sg gulf ⟨golff⟩ 18v6 ‘floor’. One token with a single ⟨f⟩ occurs: gen sg līfs ⟨liif⟩ 1bisr13 ‘body’.

Anteconsonantal /f/ is likewise typically written double: 3 pl pres efla (Effla) 39v4 ‘are able’, acc sg neut halft ⟨halfft⟩ 7v10 ‘half’. Single ⟨f⟩ is found in five tokens: 3 sg pret hatfi ⟨hafdi⟩ 1v4, 3r15 ‘had’, dat sg hatfi ⟨hafdi⟩ 20v16 ‘head’, 3 sg pres subj stefni ⟨stefni⟩ 41v6 ‘summon’ (see also §4.1.6), gen sg fem yfru ⟨yfru⟩ 53v10 ‘later’.

Dentals

t(ː) Fortis /t/ is most frequently spelled ⟨t⟩ in anlaut as in gen sg tīma ⟨ti|ma⟩ 49v17-18 ‘time’, acc neut tū ⟨tu⟩ 23v7 ‘two’. Six tokens are spelled with ⟨th⟩ for word-initial /t/, however: nom sg thia (Thia) 20v3 ‘toe’, obl tīma (thima) 3r1, 42r6 ‘time’, acc pl řībir (thider) 2v6 ‘religious service’, dat sg trō ⟨thro⟩ 1bisr8 ‘belief’, nom neut tū ⟨thu⟩ 22v5 ‘two’.

Both single /t/ and geminate /tt/ are typically spelled ⟨t⟩, occasionally ⟨th⟩, in word-final position: nom sg neut buat ⟨hwat⟩ 18v8 ‘what(ever)’, acc sg batt ⟨hat⟩ 22v19 ‘hat’, acc sg mat ⟨math⟩ 2r4 ‘food’, nom sg neut datt ⟨dath⟩ 2r14 ‘dead’. Final ⟨tt⟩ is only found in a handful of tokens, representing a true geminate /tt/ in nom-acc sg neut sitt, sett ⟨sitt⟩ 25v3, ⟨sett⟩ 3 tokens ‘his, her(s), its’. Four tokens of OGu. at conj ‘that’ are spelled ⟨att⟩, which is how Bilefeld frequently writes Da. at, found in 20 tokens in the later ordinances; considering Gu. att, however, these spellings may show secondary lengthening. Meanwhile six tokens of nom-acc neut sg þet ‘that, it’ are spelled ⟨thett⟩, identical with Bilefeld’s typical rendering of Da. det as found in 16 tokens in the later ordinances. Two tokens of acc sg rēt ⟨rett⟩ 27v10, 28r3 ‘right’ likely also derive from Bilefeld’s orthography in Danish, being identical with all seven tokens of Da. ret in the later ordinances.

Codex B generally maintains a distinction between single /t/ and geminate /tt/ intervocally. Single /t/ is typically spelled ⟨t⟩, e.g. ũtan ⟨vtan⟩ 53v6 ‘but’, though ⟨th⟩ is found in fourteen tokens: 3 sg pres subj þðti ⟨Bythi⟩ 2v1 ‘pay (a fine)’, inf gēta ⟨getha⟩ 18r17 ‘to guard’, gen pl guta ⟨Gutha⟩ 1bisr1 ‘Gotlanders’, 3 sg pres dep mytis ⟨mythis⟩ 12r11 ‘meets’, inf naita ⟨neytha⟩ 1bisr3 ‘to deny’ (§5.2.3), gen pl nāta ⟨natha⟩ 16r2, 8 ‘nights’, dat sg rēti ⟨rethi⟩ 3 tokens ‘right’, inf sītia ⟨sithia⟩ 24v2.

5The same token is found in the elder codex as ⟨calua⟩ 28r8, the only example of ⟨u⟩ following a resonant in Guta lag.

6On the loss of gen in this form, see §5.2.2.
4.1. CONSONANTS

52v3 ‘to sit’, ātan (vthan) 7r10 ‘but’. Geminate /tt/ is by contrast written with double ⟨tt⟩, e.g. 3 SG PRES DEP hittis (hittis) 47r5 ‘is found’, DAT SG siettungi (siettungi) 19r6 ‘sixth (administrative division)’. Double ⟨tt⟩ is found once for intervocalic single /t/, ACC SG vittor⟨t⟩ (wittord) 25r margin ‘right of substantiation’, and must be considered a scribal slip, perhaps in the manuscript from which this marginal note derives (§3.3.1). Single ⟨t⟩ for intervocalic geminate /tt/ is never found.

Following long vowels, *tt (PGmc. *ht) is reduced to single t when part of the stem. Ten Old Gutnish lexemes attest to this development: dōtir fem ‘daughter’ (OIcel. dōttir) < PGmc. *duhtēr, drōtin masc ‘lord’ (OIcel. drōtinn) < *druhtiniz, ēt fem ‘family, lineage’ (OIcel. ētt) < *aihtiz, hēta wk vb ‘to risk’ (OIcel. hātta) < *hanhtijang, nāt fem ‘night’ (OIcel. nātt, nōtt) < *nahts, rétr masc ‘right’ (OIcel. *rétr) < *rehtuz, sātr adj ‘agreed; reconciled’ (OIcel. sātr) < *sābtuz, sētr masc ‘reconciler’ (OIcel. sēttr) < *sabtijaz, vītr masc ‘creature, wight’ (OIcel. vētr, vēttr) < *wihzing. The modern language shows *tt > t is phonetic and not merely orthographic, e.g. Gu. dotar (pl dōitrar) fem ‘daughter’, nat (pl netar) fem ‘night’, and retar adj ‘right, straight’. Codex A writes all of these lexemes with a single ⟨t⟩ except for one token DAT SG ēt (ett) A 32v18 (§4.3.5). Likewise in Codex B these lexemes are written with a single ⟨t⟩ or ⟨th⟩, with the exception ACC SG ⟨rett⟩ mentioned above, likely a Danicism.

When forming part of the ending tt following a long vowel is permissible, though in Codex B this is written with single ⟨t⟩ in the PTC and SUP hitt ‘paid’ and PTC NOM SG MASC vīttr ‘charged; proven’.6 Forms derived from the stem of OGu. aiga PRET-PRES VB ‘to own’, on the other hand, are always written with double ⟨tt⟩ in both codices, e.g. 3 SG PRET ātt ‘owned’ and ātta fem ‘possessions’; these maintain an overlong syllable as they are derivations and not Proto-Germanic stems. OGu. ātta NUM ‘eight’ and āttundi NUM ‘eighth’, which are also always found with double ⟨tt⟩ in both codices, do not follow this pattern, and may be early loans from the fastland.8

On the cluster [ts], see §4.1.4.

d⟨t⟩ Infinitis /d/ is found in anlaut and following the resonants l m n, always spelled ⟨d⟩: NOM SG NEUT diaupt (diaupt) 19r1 ‘deep’, INF halda (halda) 1bi₃₆r8 ‘to maintain’, NOM SG FEM skemd (schemd) ‘shamed’, NOM SG bōndi (bondi) 51r9 ‘farmer’. Geminate /dd/ is found in a single token PTC ACC SG FEM raidda ⟨reydda⟩ 2v13 ‘paid’, spelled (reida) A 3v16 in the elder codex. The grapheme ⟨d⟩ is further found in epenthetic insertion (§4.1.6) and for word-internal /p/ (§4.3.2).

6In Codex A only one token of bỹta is written with a double ⟨tt⟩: PTC NOM SG MASC ⟨byttr⟩ A 20v8.

7One token (atundi) 25r13, which contains a single, plump ⟨t⟩, appears to have originally been written with a double ⟨tt⟩; cf. Pipping (1901) 32 fn. 2).

8Note also the variation in the modern forms Gu. attā /atːæ/ and atā /aːtæ/, pointing to a loan.
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þ [ð] Word-initial /þ/ is written ⟨t⟩, though often ⟨th⟩ in function words: **ACC SG þiauf** ⟨tiauff⟩ 47r13 ‘thief’, **ACC SG þinn** ⟨thin⟩ 43r11 ‘thy’.

The voiced allophone [ð] is typically spelled ⟨d⟩ or ⟨dh⟩ in internal and final position, e.g. **NOM SG mabr** ⟨mader⟩ 2v15, ⟨madher⟩ 3v19 ‘man’. Use of ⟨t⟩ or ⟨th⟩ in this position is the exception rather than the rule, occurring in a few tokens, e.g. **NOM SG þyði** ⟨lyti⟩ 21v5 ‘hearing’, **NOM SG DEF garþin** ⟨garthinnr⟩ 25r margin ‘the farm’. Following fricative g [ɣ] or f [β] only ⟨d⟩ is found: 3 SG PRET hafþi ⟨hafdi⟩ 3r15 ‘had’, **PTC NOM SG MASC segþr** ⟨segdēr⟩ 28r3 ‘said’.

In general the grapheme ⟨þ⟩ is missing from Codex B, being found only twice in marginalia; this prominent feature of the orthography is discussed in §4.3.2.

Velars

k(⟨⟩) Fortis /k/ is spelled ⟨k⟩, ⟨c⟩, ⟨ch⟩, ⟨ck⟩, or ⟨q⟩. Word-initially ⟨k⟩ dominates, e.g. **INF kuma** ⟨kuma⟩ 9v2 ‘to come’, although the cluster /ku̯/ is always rendered with ⟨q⟩: **GEN PL quinna** ⟨qwinna⟩ 18r13 ‘women’, 3 SG PRET quām ⟨quam⟩ 47v18 ‘came’. Four tokens use ⟨c⟩ in word-initial position: **DAT SG kristindōmi** ⟨cristindome⟩ 1bisr8 ‘Christianity’, **DAT PL kristnum** ⟨chrisnom⟩ 4v2 ‘Christian’, **NOM SG kasna-vargr** ⟨casnawarger⟩ 48r19, 48v2 ‘arsonist’. The use of ⟨c⟩ in Latin loanwords is known elsewhere in Old Nordic (cf. Diderichsen (1931-1937, xli) for Old Danish) and may also explain the Old Gutnish examples based on kristin ‘Christian’, spelled with ⟨c⟩ in 2/4 tokens; OGu. biskapr ‘bishop’, another Latin loan, is rendered with ⟨c⟩ in all 3 tokens. The inherited OGu. kasna-vargr ‘arsonist’,³ on the other hand, is spelled with ⟨c⟩ in both tokens. As a legal term, kasna-vargr may have been interpreted as having the same status as Latin ecclesiastical and legal vocabulary, explaining the use of ⟨c⟩.

The cluster sk is most frequently spelled ⟨sch⟩, e.g. 3 SG PRES skal ⟨schal⟩ 19v17 ‘shall’, **NOM SG gutniskr** ⟨gutnischer⟩ 13r11 ‘Gotlandic’, though both ⟨sk⟩ and ⟨sc⟩ also occur, e.g. **SKAL ⟨scal⟩ 1bisr16, gutniskr ⟨gutnischer⟩** 14v14. Geminate kk is almost always spelled ⟨ck⟩ or ⟨kk⟩, e.g. **ACC SG bukk** ⟨buck⟩ 50r10 ‘buck’, 3 SG PRET ūkkir ⟨tykker⟩ 9r12 ‘seems’; twice, however, we find single ⟨k⟩ in auslaut for OGu. stukkr MASC ‘stock, post’: **ACC SG ⟨stuk⟩ 28r7, ⟨stok⟩ 44v2**.

Non-geminate /k/ is often spelled ⟨ck⟩ in OGu. sik REFLECTIVE PERSON (8 tokens) and following resonants, e.g. **NOM SG kyrikia** ⟨kirckia⟩ 3r7 ‘church’, **DAT SG fulki** ⟨folcki⟩ 57v3 ‘folk, people’, 3 SG PRES DEP skenkis ⟨schenckis⟩ 32v15 ‘is poured’. Pip-ping (1905-07, lxxxi) considers this evidence of a true gemination, noting a similar lengthening of k after resonants in Finland Swedish; however, there is no evidence to support this within modern Gotlandic pronunciation. Furthermore, the use of

³Holmstäk and Wessen (1994a, 51 note 50) connect the first member of OSw. kasnavargher with kas (Sw. kase) MASC ‘stack, pile; heap of tinder (for burning)’, while the second member is common Germanic for ‘outlaw, scoundrel’.
(ck) following resonants is common in early Danish orthography, and certainly a feature of Bilefeld’s orthographic practice. Only one token of single ⟨k⟩ is found following a resonant in the later Danish ordinances, Da. hvilken (Huilken) G 34r2 ‘which(ever)’; elsewhere in the ordinances resonants are always followed by ⟨ck⟩. Similarly, ⟨ch⟩ is found for /k/ in four tokens of OGu. slik as well as following resonants, though only before the dental consonants t and n, where ⟨ck⟩ is never found: 3 PL PRES drunkna (drunchna) 26v1 ‘drown’, PTC NOM SG MasC mærkt (merc Hedr) 16v17 ‘marked; clipped (of the ear)’. In the Danish ordinances we find one token of Da. markt (merckt) G 40r7 ‘marked’ and no tokens with ⟨cht⟩, perhaps suggesting Bilefeld did not follow this practice, though we should not place too much weight on this single token.

Lenition of k > g in the endings -likr, -lika is evident in three tokens in Codex B: laglika (lagliga) 37r10 ‘lawfully’, öskellika (o scheliga) 35v12 ‘unlawfully’, NOM SG neut pekkilikt (tokkelighet) 1bisr12 ‘favored, pleasing’. Elsewhere /k/ is preserved in e.g. sjnlikr adj ‘visible’ and in the related ending in OGu. huilkin pron ‘whichever’ (Gu. vikken, vakken with assimilation of lk; cf. pg. 218 fn. 27 and Gustavson 1948, 169). Whether the tokens with ⟨g⟩ truly show Gutnish lenition or are merely Danicisms is unclear; Gustavson (1948, 152) note the ending -likr is still found with k in Neogard’s word-list from 1732 (Wollin 2009, 216) in fattik, fatiker adj ‘poor’ (Gu. fattir, fattin with regular loss of *g).

g(ː) [γ] Infortis /g/ is always spelled ⟨g⟩ in initial position, e.g. 1NF ganga (ganga) 2r5 ‘to go; to walk’. Intervocalic /g/ [γ] is most frequently spelled ⟨g⟩ as in ACC PL daga (daga) 8v6 ‘days’, 3 PL PRES aiga (eyga) 3r5 ‘have to’, though is spelled ⟨gh⟩ in roughly one out of six tokens, e.g. daga (dagha) 6v2, aiga (eygha) 3r5. Post-vocalic /g/ [γ] is spelled ⟨g⟩ and ⟨gh⟩ with equal frequency in word-final position: ACC SG dag (dag) 7v6, (dagh) 9bisr10 ‘day’. A similar pattern is found in Codex A, although word-final ⟨gh⟩ is less frequent in the elder manuscript.

Following liquids /g/ is spelled ⟨gh⟩ in only a handful of tokens in either manuscript. The sequence ⟨rg⟩ occurs only twice in Codex B, DAT SG torgi (torgi) 7r7-8 ‘market square’ and huergin (huerghin) 9r margin ‘neither’ (§6.3.3); the same tokens are strikingly also found with ⟨rg⟩ in Codex A, DAT SG (torgi) A 6v5 and (huergh) A 8v3, and the elder manuscript has one further token, NOM SG burgan (Burghan) 42v15 ‘credit’, spelled (Burgan) 54r15 in Codex B. The sequence ⟨gh⟩ occurs slightly more frequently, appearing in seven tokens in Codex B, six of which are OGu. helg fem ‘peace, surety’ and the seventh ACC SG helgis brut (helghis | Brut) 9r margin ‘Sabbath-breaking’; the five tokens in Codex A are similarly all OGu. helg fem ‘peace, surety’, helgis brut neut ‘Sabbath-breaking’, or helgr adj ‘holy’. 10

10 An exception is Da. punkter ‘points’, spelled (puncter) in all three tokens, an example of ⟨c⟩ for /k/ in Latin loans (cf. Diderichsen 1931-1937, xli).

11 Codex A ⟨laglica⟩ A 31r7, (o schellica) A 30v4-5. For the final token the elder codex instead reads NOM SG dyfr (dyrf) A 2r13 ‘honor’ (§5.2.2).
The use of ⟨g⟩ following nasal ⟨n⟩ shows a marked difference between the codices, as the elder manuscript never has ⟨ng⟩, while in Codex B the sequence appears in 33 tokens, e.g. NOM SG MASC engin ⟨enghin⟩ 1v10 'no one', ACC SG þing ⟨tingh⟩ 50r17 'assembly', 3 PL PRES ganga ⟨Gangha⟩ 2r7 'go'. This practice is in line with Bilefeld's Danish orthography; in the later ordinances we find e.g. ⟨konningh⟩ G 33r3 'king', ⟨tinghe⟩ G 40r13 'assemblies', etc.

Geminate /gg/ is typically written double, e.g. INF leggia ⟨leggia⟩ 2r8 'to lay', 3 SG PRES haggr ⟨hagger⟩ 54v5 'chops', although word-final /gg/ is found with a single ⟨g⟩ in ACC SG hagg ⟨hag⟩ 5 tokens 'blow', ACC SG legg ⟨leg⟩ 31v7 'leg' and in the compound NOM SG leggbain ⟨legbain⟩ 21v margin 'shinbone', and with ⟨gh⟩ in NOM SG skegg ⟨Skegh⟩ 22v10 'beard'. The heavy cluster /ggþ/ is reduced in PTC DAT SG NEUT bygðu ⟨bygdju⟩ 1r9 'inhabited', though this reduction is already evident in Codex A. The cluster /gh/ is always spelled ⟨gd⟩, e.g. segðr ⟨segdr⟩ 28r3 'said', while ⟨gt⟩ is spelled ⟨ght⟩ or ⟨cht⟩, e.g. segt ⟨segcht⟩ 39r20, ⟨secht⟩ 37r10 'said', suggesting a pronunciation [xt] (as in Modern Icelandic; Kristján Arnason 2011, 165ff.).

The voiceless fricative /h/ only occurs in word-initial position, as PGmc. *h was lost in North Germanic before the literary period (cf. Wessen 1965, 38; Haugen 1976, 155). Initial *h is furthermore lost before the resonants r l n in Old Gutnish (Noreen 1904, 241), though remains before the semivowels i u. Codex B always writes initial /h/ without exception, even before the semivowels, e.g. INF hafa ⟨haffua⟩ 2v13 'to have', DAT SG uppheldi ⟨vpheldi⟩ 25r16 'support', NOM SG biaul ⟨biaul⟩ 38v11 'wheel; well cover', hwaski ⟨hwaski⟩ 4r15 'neither'. In Codex A we find two tokens where /h/ is missing, DAT SG hafreki ⟨afreki⟩ A 39v5 'shipwreck' and ACC SG humla ⟨umbla⟩ A 5r1 'hop (grain)', as well as two examples of reverse spellings, ACC SG dagsverk ⟨dags huerk⟩ A 40v2 'day labor' and þá en ⟨þa hen⟩ A 3r8 'when' (Söderberg 1879, 36). Otherwise the elder codex is consistent in its use of ⟨h⟩; these misspellings, most of which can be explained otherwise, are best considered slips.

4.1.2 Glides

The labial glide /u/ is frequently written with ⟨w⟩ in word-initial position and in initial consonant clusters, e.g. 3 SG PRES vil ⟨will⟩ 2r5 'wants', DAT SG suerpi
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⟨swerdi⟩ 20r15 ‘sword’, ACC SG ḥuīf ⟨hwiff⟩ 31r9 ‘headcovering’, ACC SG FEM ṭuera ⟨twera⟩ 19v11 ‘(a)cross’; Codex B shares this orthographic feature with Guta saga (Pipping [1905-07], lxxvii).

Only two exceptions are found in absolute initial position: SUP veget ⟨vegit⟩ 20r16 ‘lift’ and NOM SG vigniauri ⟨vigniauri⟩ 21r4 ‘testicle’. As the second member of a compound we find DAT SG MASC suē-verþari ⟨suweerdari⟩ 17r5 ‘lesser’ and ACC SG lit-vān ⟨lituan⟩ 19v6, 10 ‘facial blemish, scar’. Following initial s only two exceptions are found, suē-verþari ⟨suewer|darj⟩ 23v16-17 (used adverbially) and 3 SG PRES SUBJ sueri ⟨sueri⟩ 48v10 ‘swear’, ACC SG veg-þuera ‘roadblock’ is found three times with ⟨u⟩, being the only exceptions following (original) þ; no exceptions are found following (original) t.

The combination ⟨hu⟩ is found with some frequency, e.g. huaksi ⟨huaski⟩ 10v18 ‘neither’, NOM SG FEM huīlik ⟨huilich⟩ 51r17 ‘whichever’, though ⟨hw⟩ dominates. The cluster /ku̯/ is most frequently spelled ⟨qw⟩, e.g. GEN PL quimna ⟨qwinna⟩ 26r16 ‘women’, and also in word-internal position in e.g. NOM SG MASC naquar ⟨naqwar⟩ 27v4 ‘someone’, although ⟨qv⟩ is found once in NOM PL quindis menn ⟨qvindis men⟩ 40r1 ‘women, females’; ⟨qu⟩ is found in 17 tokens, e.g. NOM SG MASC naquar ⟨naqwar⟩ 14v5 ‘someone’.

Bilefeld’s rendering of the glide /u̯/ is completely in line with his orthography in Danish. In the ordinances in G we find word-initial ⟨w⟩ everywhere except for three tokens of (vidtne) G 36v16, 38r10, 11-12 ‘witness’, one token (vidnisbyrd) G 42v12 ‘testimony’, and one token (vidtagen) G 39r22 ‘adopted’. Likewise in initial clusters the spellings ⟨hw⟩, ⟨sw⟩, and ⟨qw⟩ dominate (tu̯- is not found).

Stem-final /u̯/ is completely lost in the Proto-Norse sequences *ggw, *ngw, *nkw in Codex B: PTC NOM SG NEUT haggit ⟨haggit⟩ 21v17 ‘chopped, hewn’, 3 SG PRES DEP singis ⟨singhis⟩ 32r13 ‘is sung’, 3 PL PRES stinka ⟨stinka⟩ 31v5 ‘leap up’ (cf. Olcel. huggra, syngra or syngja, stökkva). In Codex A /u̯/ is still preserved in the participle forms of OGu. hagga STR vb ‘to chop, to hew’ — NOM SG FEM haggvin ⟨haggvin⟩ A 19v14 and NEUT hagguit ⟨hagguit⟩ A 18v17 — though is lost in the INF hagga ⟨hagga⟩ A 25r1, 29v16-17 and 3 SG PRES SUBJ haggi ⟨haggi⟩ A 31v13.14 The elder codex also preserves the glide in OGu. stinqua STR vb ‘to leap up’, found in four tokens of 3 PL PRES stinqua ⟨stinqua⟩; all four tokens in Codex B, on the other hand, are spelled ⟨stinka⟩. Considering both codices consistently spell /k/ as ⟨q⟩ before /u̯/, it is safe to assume other manuscripts of Guta lag favored this spelling as well, including Bilefeld’s exemplar. That Bilefeld writes ⟨stinka⟩ rather than ⟨stinqua⟩ strongly suggests this spelling derives from the exemplar manuscript, and that it indicates an actual phonetic loss of /u̯/ rather than a mere loss of ⟨u⟩ due to scribal

14 Loss of /u̯/ is known in the participle in Old Icelandic, where MASC hoggvinn and hogginn (also -o-) both occur, though the INF hugga always preserves the glide. Old Swedish, on the other hand, has lost /u̯/ everywhere: INF hugga, hogg, PTC hagg, hoggin (cf. Noreen 1904, 445).
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error, as a copy error ⟨qu⟩ > ⟨k⟩ is unlikely.

The palatal glide /i̯/ [j] is always written ⟨i⟩, being indistinguishable from the vowel /i/:

- PTC nom sg neut 𝒊𝒆𝒕𝒊𝒕 ⟨iętī⟩ 47v3 ‘eaten’, nom sg 𝒉𝒊𝒂𝒖𝒍 ⟨hiaul⟩ 38v11 ‘wheel; well cover’, inf 𝒔𝒑𝒚𝒓𝒊𝒂 ⟨spyria⟩ 45r15 ‘to ask’, inf 𝒍𝒆𝒈𝒈𝒊𝒂 ⟨leggia⟩ 2r15 ‘to lay’.

Note that underlying *𝒊̯* disappears before the front vowel i, as in Icelandic (cf. Noreen 1923, 218), thus inf 𝒍𝒆𝒈𝒈𝒊𝒂 ⟨leggia⟩ 2r8 ‘to lay’, 3 sg pres leggi ⟨leggir⟩ 2r20 (Olcel. leggiag, leggir).

4.1.3 Resonants

**Liquids**

- ⟨r⟩ The rhotic is written ⟨r⟩ in all positions, e.g. nom sg 𝒓𝒂𝒖𝒇𝒆𝒓𝒊 ⟨Rauferi⟩ 48r19 ‘robber’, inf 𝒌𝒓𝒆𝒇𝒊𝒂 ⟨kreffaia⟩ 17r12 ‘to demand’, dat sg 𝒂𝒓𝒊 ⟨ari⟩ 39r16 ‘year’, adv 𝒉𝒊𝒆𝒓 ⟨Hier⟩ 1bis1r1 ‘here’. Final /‑r/ following a consonant is often written with an er-abbreviation above ⟨r⟩, e.g. acc sg 𝒔𝒊𝒈𝒓 ⟨sigher⟩ 1bis7r7 ‘victory’; cf. §4.2.3. Geminate /rr/ is written double in internal position, e.g. acc sg masc 𝒒𝒖𝒂𝒓𝒓𝒂𝒏 ⟨qwarran⟩ 44r12 ‘remaining’, adv 𝒇𝒚𝒓𝒓ﺍ ⟨fyrra⟩ 28r3 ‘before’, while word-final ⟨rr⟩ never occurs. Occasionally, non-geminate /r/ is written double word-internally, e.g. inf 𝒃𝒊𝒆𝒓ﺍ ⟨bierra⟩ 6r3 ‘to carry’.

- ⟨l⟩ The lateral is written ⟨l⟩ in all positions, e.g. inf 𝒍𝒂𝒖𝒑ﺍ ⟨laupa⟩ 3v2 ‘to run’, gen sg 𝒌𝒍&eacute;&lt;is⟩ ⟨kletis⟩ 16v14 ‘shed’, inf dep alas ⟨Alas⟩ 1bis1r16 ‘to be nourished’, nom sg 𝒎&eacute;&lt;al⟩ ⟨maal⟩ 1v17 ‘case’. Geminate /ll/ is written double in internal position, e.g. ella ⟨ella⟩ 7v22 ‘or’, 3 pl pres dep fullas ⟨fullas⟩ 45r18 ‘are filled’. No distinction is made between (etymologically) geminate /ll/ and single /l/ in word-final position: prep til ⟨til⟩ 12r20, ⟨till⟩ 12v17 ‘to, until’, nom sg 𝒑𝒓&eacute;𝒍 ⟨trell⟩ 23v15, ⟨trel⟩ 23v9 ‘slave’ (cf. Olcel. präll). Pipping (1905-07, lxxxvii) considers the doubling of ⟨ll⟩ in forms such as ⟨till⟩ to indicate a phonetic lengthening as in Sw. till (cf. Noreen 1904, 233). However, this tendency of doubling final -l is completely in line with Bilefeld’s orthography in Danish; in the ordinances in G he spells Da. til with a single ⟨l⟩ in 13 tokens, double ⟨ll⟩ in 17. Other examples of doubled final -l in the ordinances include ⟨marckeskell⟩ G 34r9 ‘boundary’, ⟨skall⟩ 14 tokens ‘shall’, ⟨maall⟩ G 3418 ‘matters’.

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15A single token of final ⟨rr⟩ is found in Codex A, acc sg bār ⟨harr⟩ A 19r7 ‘hair’, clearly a scribal slip as the etymon does not contain a geminate. The lack of final -rr in both manuscripts suggests a reduction of *‑r_r > ‑r, though this may instead be purely orthographic, in line with Old Swedish practice (see Wessen 1963, 41 fn. 21, 52).

16The modern language does not distinguish the so-called “thick ℓ” (Sw. “tjockt ℓ”) or retroflex flap (Gustavson 1948, 153), nor is there evidence for two ℓ phonemes in Old Gutnish. The dotted ℓ-rune found in acc sg kialera G 163, which Zetterholm (1939, 22) argues indicates a dental ℓ, stands for a long (geminate) ll (Jansson et al. 1978, 68).
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Nasals

\textbf{m}() Word-initial and internal /m/ are always spelled ⟨m⟩, e.g. ACC SG \textit{munčt} (mungat) 22r10 'drink, feast ale', DAT SG \textit{smier} (smier) 7r6 'butter', 3 SG PRES \textit{kumbr} (kumber) 9r16 'comes', GEN SG \textit{tim}a (thima) 3r1 'time'. Word-final /m/ is typically spelled ⟨m⟩, e.g. \textit{sum} ⟨som⟩ 4v2 'that, which, who', 1 PL PRES \textit{skulum} (schulum) 1r3 'shall', though is abbreviated in nine tokens: DAT SG MASC \textit{allum} (allum) 7r16 'all', DAT SG MASC \textit{andrum} (androm) 56v10 'other', DAT SG MASC \textit{hānum} (hanom) 8r2 'him', DAT SG MASC \textit{buarium} (hwarium) 2r2 'each', DAT PL MASC \textit{mannum} (mannom) 48v11 'men', DAT PL SINGU. (sakum) 1\textsuperscript{bis}v11 'case'.\textsuperscript{13} DAT SG MASC \textit{sinum} (sinum) 4v1, PL ⟨sinum⟩ 39r5 'his, hers, its', DAT PL \textit{haim} (thaim) 7v margin 'them'.

Geminate /mm/ is only found in OGu. \textit{frammar} ADV 'further' and \textit{frama}la ADV 'as long as', and is spelled ⟨mm⟩ in all but a single token, which is abbreviated (frammar) 56v10.

On the confusion of ⟨im⟩ with ⟨un⟩ in OGu. \textit{hau}n FEM SG or NEUT PL 'it; they', see §4.3.4.

\textbf{n}() [ŋ] Initial /n/ is always spelled with ⟨n⟩, e.g. \textit{nū} ⟨nw⟩ 4v18 'now', DAT SG \textit{nefa} (neffa) 9v18 'fist'; ⟨n⟩ also dominates for internal and final /n/, e.g. ACC PL SINGU. \textit{kunur} (kunur) 1\textsuperscript{bis}r19 'women', NOM SG SINGU. \textit{sun} (son) 11v19 'son'. The allophone [ŋ], which occurs before the velars \textit{g} and \textit{k}, is likewise spelled ⟨n⟩, e.g. DAT SG \textit{þingi} (tingi) 41v16 'assembly', 3 SG PRES DEF \textit{skenkis} (schenkis) 32v15 'is poured'.

Geminate /nn/ is kept distinct from single /n/ word-internally, being spelled double, e.g. DAT PL MASC \textit{mannum} (mannom) 3r1 'men', 3 SG PRES \textit{kennir} (kennir) 29r2 'acknowledges'. A single token 3 SG PRES \textit{kennir} (kennir) 30v7 'acknowledges' must be taken as a slip, perhaps influenced by the preceding NOM SG SINGU. \textit{kuna} (kuna) 30v7 'woman'. Twice \textit{vitna} STR VB 'to do; to be able' is misspelled as 3 PL PRES \textit{vitna} 4v9, 39r16, which may be due to the verb \textit{vitna} WК VB 'to bear witness'. Final geminate /nn/ is not typically kept distinct, being spelled with single ⟨n⟩ in most tokens, e.g. NOM SG DEF \textit{sunim} (sonin) 24v1 'the son'.\textsuperscript{15} NOM PL MASC \textit{mann} (men) 21r5. Geminate spelling is only found in two tokens, ACC PL MASC \textit{mann} (men) 1\textsuperscript{bis}v margin 'men' (§3.3.5) and the erroneous ⟨thin⟩ 4r4 for DAT SG \textit{haim} 'that, the'. This is in stark contrast to Codex A, where geminate [nn] is typically indicated in monosyllables, e.g. NOM SG MASC \textit{hann} (hann) A 5r14 'he', NOM PL MASC \textit{mann} (men) A 7r6 'men'.\textsuperscript{16} In the Danish ordinances in G we only find a single example of final ⟨nn⟩, ⟨handram⟩ G 37r18 'petty theft'; otherwise Bilefeld follows the typical Danish practice of writing single ⟨n⟩ word-finally or ⟨nd⟩ in e.g. ⟨mand⟩ 'man', ⟨hand⟩ 'he' (cf. Skautrup 1944).

\textsuperscript{17}This token is a scribal error which should rather be ACC SG \textit{sak}; Codex A ⟨sac⟩ A 2v10.
\textsuperscript{18}Codex A ⟨sunim⟩ A 21v8. Note that Gu. \textit{en} MASC, -i FEM shows Old Gutnish preserved a distinction between geminate -\textit{nn} and non-geminate -\textit{n} in the definite article.
\textsuperscript{19}Exceptions do occur, especially in the pronouns, e.g. NOM SG MASC \textit{hann} (hann) 5r5 'that, the', though also in nouns, e.g. NOM PL MASC \textit{mann} (men) 4r14 'men'.
II, 186; [Hansen]1971, 328). Occasional spellings of ⟨nd⟩ for /nn/ in Codex B, e.g. NOM SG hann ⟨hand⟩ 33v17 ‘he’ or NOM PL menn ⟨mend⟩ 9v7 ‘men’, are taken to be Danicisms (§4.3.1).

A nasal stroke for ‘n’ is only found in ten tokens. Three are word-final /n/, one of which occurs in a geminate: 3 PL PRES SUBJ sȳmin ⟨symin⟩ 2r10 ‘restore (one’s honor)’, NOM SG MASC hinm ⟨hin⟩ 23v12 ‘the other’, ACC SG MASC annan ⟨annan⟩ 30r3 ‘another’. Word-internally, geminate /nn/ is abbreviated six times: DAT SG mammi ⟨mami⟩ 2r3, 23r18 ‘man’, GEN PL mamma ⟨mamma⟩ 3v15, 11r19 ‘men’, NOM SG laigu leinningr ⟨leygu leningher⟩ 3r8 ‘tenant’, ACC SG sunnudag ⟨sonnudagh⟩ 6v6 ‘Sunday’. Once [ŋ] is abbreviated: GEN SG kaupungs ⟨kaupungs⟩ 7r3 ‘marketplace’; otherwise non-geminate /n/ is never abbreviated word-internally.

4.1.4 Sibilant

The sibilant /s/ is spelled with ⟨s⟩ in all positions, e.g. 3 SG PRES sitr ⟨Siter⟩ 40r16 ‘sits’, INF yšsla ⟨ysyla⟩ 1bi3r10 ‘to perform, to execute’, GEN SG gutnisks ⟨Gutnischs⟩ 15r19 ‘Gotlandic’. Geminate /ss/ occurs in a few words, spelled with double ⟨ss⟩ in word-internal position, e.g. NOM SG messa ⟨messa⟩ 32r13 ‘mass’, GEN PL tassala ⟨tassala⟩ 33r11 ‘tassel’, DAT SG NEUT þessu ⟨thesso⟩ 53v13 ‘this’. Final geminate /ss/ is typically spelled with single ⟨s⟩, e.g. NOM SG russ ⟨Rus⟩ 17r20, though one token ACC SG ⟨russ⟩ 7r20 occurs as well. The tokens GEN SG hunds ⟨Hwnss⟩ 17v13 ‘dog’ and NOM SG hús-froya ⟨hussfroya⟩ 44v5 ‘housewife’ are further anomalies.

The cluster /ts/ is spelled ⟨z⟩ in ten tokens, three of which are GEN SG‑s following a stem ending in a dental: ACC SG allsvaldugan ⟨Alzwaldugan⟩ 1bi3r5 ‘all-powerful’, GEN SG guðs ⟨gudtz⟩ 6v7 ‘God’, GEN SG mans ⟨manz⟩ 23v6 ‘man’. In Codex A these lemmas are always written with ⟨z⟩ for final‑s, whereas in Codex B this spelling is the exception rather than the rule: GEN SG mans is spelled ⟨mans⟩ in 47 tokens, plus a single token ⟨mands⟩ 38r19, a clear Danicism (§4.3.1). Bilefeld does not show a clear preference for either spelling in the Danish ordinances, where we find Da. mansd in 8 tokens with ⟨s⟩ alongside 3 tokens with ⟨z⟩; guðs is spelled with ⟨z⟩ in both tokens, while Gullands ‘Gotland’ is found in 4 tokens with ⟨s⟩ alongside a single token with ⟨s⟩. However, Bilefeld never writes ⟨z⟩ immediately following ⟨n⟩ or ⟨l⟩ in the Danish ordinances; it is therefore likely the anomalous spellings ⟨nz⟩ and ⟨lz⟩, were copied from the exemplar manuscript.

The remaining seven tokens with ⟨z⟩ are all found in substantives formed with roots ending in *r plus the deverbal suffix *-isla/*-islón: OBL gēzlu ⟨gezlu⟩ 5 tokens ‘care, custody’ (OICel. gǽzla fem from gǽta wk vb ‘to tend, to take care of’), ACC PL hatzl ⟨heyzl⟩ 4r19 ‘invocation’ (cf. OICel. heita STR VB ‘to invoke’, §5.2.1), NOM SG vēnzl ⟨werzl⟩ 4v7 ‘suspicion’ (cf. OICel. vénta, véutta wk vb ‘to expect, to hope for;

\(^{20}\)OGu. allr is only attested in the GEN SG in Codex A in the token ⟨alzvaldanda⟩ 2r6-7; guð is attested three times as ⟨guz⟩ 6r5, 8r14, 47r10; ⟨manz⟩ appears in 39 tokens.
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The final lexeme is also found with ⟨s⟩ as NOM SG ⟨wesl⟩ 16v13, meanwhile, all other substantives of this type are spelled with ⟨s⟩: ACC SG baizl ⟨beisl⟩ 23r20 ‘bridle’ (OLcel. beizl NEUT from beita wk vb ‘to yoke to’), DAT SG brigzl ⟨brigszl⟩ 43r9 ‘dispute’ (OLcel. brigzl NEUT ‘blame; shame’ from bregda str vb ‘to blame’), GEN SG vaizlur ⟨weislur⟩ 32v13 ‘reception’ (OLcel. veizla FEM from veita wk vb ‘to grant’). In Codex A these substantives are all spelled with ⟨z⟩ with a single exception DAT PL brigzljum ⟨brigslum⟩ 1rb16 in the table of contents, which derives from a different (younger) source than the main text (§ 3.1).

The consonant cluster /ks/ is always spelled ⟨x⟩ in OGu. axul MASC ‘axle’, kevi NEUT ‘boathook’, siex(tān) NUM ‘six(teen)’, uxi MASC ‘ox’, yx FEM ‘axe’; these lexemes are all exclusively written with ⟨x⟩ in the elder codex as well.

OGu. axl FEM ‘shoulder’ is once with ⟨x⟩ in both codices – GEN SG axlær ⟨axlar⟩ A 28r5, B 31v15 — and once with ⟨cs⟩ — ACC PL axlær ⟨acslar⟩ A 20r17, B 23r1. In the same vein, OGu. ávaxtär MASC ‘growth; interest’ is found twice in chapter 43, spelled with ⟨gs⟩ in both codices in both tokens. These anomalies common to the two Gutnish codices seem to point to a common source. In the latter case, this same use of ⟨gs⟩ is found in the Danish translation “aff vogst” D 42v16, 43r12, pointing to the same origin.

4.1.5 Palatalization

A palatal on-glide appears before the front vowel e generally after word-initial g, occasionally after word-initial k, and rarely after word-initial sk. The resulting sequence, spelled ⟨ie⟩ in the manuscripts, is indistinguishable in writing from the outcome of breaking, e.g. giera vb ‘to do’, with palatal insertion, vs. biera vb ‘to carry’, with breaking. It is thus impossible to say whether ⟨ie⟩ in e.g. giefa vb ‘to give’ < PGmc. *geban- is the result of palatal insertion or breaking.

gie-

The use of ⟨gie⟩ and ⟨ge⟩ is not consistent in either codex, though they agree in a surprising number of tokens.

Palatalization is indicated in both codices for OGu. giera wk vb ‘to do’ and its derivatives gierþ FEM ‘construction; action’, gierþa wk vb ‘to enclose, to fence in’,
and *gieþi* neut ‘enclosure, fence’. All tokens in Codex B are spelled with ⟨gie⟩, while in Codex A a few tokens with ⟨ge⟩ are found: *inf* *gieþa* ⟨gerþa⟩ *A* 30r13, *ptc* *nom* *sg* *gieþ* ⟨gert⟩ *A* 30v18, 31r1. Likewise *giertas* *str* *dep* *vb* ‘to please, to satisfy’ (not found in A; §6.1.4). is palatalized in 3 *sg* *pres* ⟨gies⟩ 42v12.

Neither codex indicates palatalization in OGu. *giersemi* neut ‘jewel’, attested once as *dat* *pl* *giersemum* ⟨gersemu⟩ *A* 40r9, ⟨gersemom⟩ *B* 52v1. For OGu. *gierning* fem ‘deed, action’, Codex B abbreviates *dat* *pl* *gierningum* ⟨gerningom⟩ 1r11 with an *er*-title, thus without explicitly indicating palatalization. Codex A has unexpected ⟨ia⟩ in ⟨giarningum⟩ *A* 2r12, leading *Pipping* (1905-07, xv) to consider the lemma to properly be *giarning*; Codex B points to a lemma *gierning*, however, which is the expected form considering OGu. *giera* and derivatives. Unexpected ⟨ia⟩ is found elsewhere after ⟨g⟩ in Codex A: *inf* ⟨giara⟩ *A* 6v14 and *3* *pl* *pres* *subj* *gieldin* ⟨gialdin⟩ *A* 30r20, 49v1-2 (the second token in *Guta saga*). Codex B does not typically indicate palatalization in OGu. *giefa* *str* *vb* ‘to give’ or in OGu. *gieda* *str* *vb* ‘to pay (a debt); to be worth; to be valid’ and its derivatives *gield*, *gieldeti*, both neut ‘debt’. Codex A always spells these lexemes with ⟨gie⟩, with the exception of ⟨gieda⟩ mentioned above; this token in turn corresponds with ⟨gieldin⟩ 36r14, one of the few tokens with ⟨gie⟩ for these lexemes found in the main text in Codex B. Another token *acc* *sg* ⟨gield⟩ 41r21 may be anticipatory dittography from the following 3 *sg* *pres* *gier* ⟨gier⟩ ‘does’, while *nom* *pl* ⟨gield⟩ 25r margin does not derive from β1470 (§3.3.1).

In the only token of OGu. *gief* fem ‘gift’, *acc* *pl* *giefar* ⟨geffuar⟩ 32r20, *Bilefeld* had originally written ⟨gi⟩, having corrected ⟨i⟩ to ⟨e⟩. A similar slip is found in *inf* *giefa* ⟨giffua⟩ 3r19, a Danicism based on Da. *give* ‘id.’ (§4.3.1).

This use of ⟨ge⟩ for /ge/ is atypical for Bilefeld, who always indicates palatalization in the Danish ordinances: ⟨gield⟩ *G* 38v7 ‘fee’, ⟨Gielda⟩ *G* 37v14 ‘pay’, ⟨gierning⟩ 37v10-11 and ⟨gierningh⟩ 34v1, 37r9 ‘act, deed’. That OGu. *giefa*, *gieda*, and derivatives are spelled with ⟨ge⟩ in Codex B and not ⟨gie⟩ (as in Codex A) must then trace back to the exemplar manuscript and speaks for foreign influence, though here Danish is not the only candidate. *Brøndum-Nielsen* (1928-73, II, 196) notes palatalization in Danish to have originally been an East Danish phenomenon, having spread westward from the thirteenth century onward; the eventual loss of palatalization in OGu. to ‘give’ is Danish and not Gutnish (§3.3.4).
ization in Zealand and the standard language may be due to German influence. In the Old Gutnish material we find the lexemes written without palatalization both have close German cognates, MLG *geven ‘to give’ and *gelden ‘to pay; to be worth; to be valid’, whereas no cognates are found for OGu. *giera, *gierþa, etc.

Pipping (1905-07, lvi) also considers palatal insertion to have occurred before long ę, e.g. INF ⟨gieta⟩ A 16r6 and 3 SG PRES SUBJ ⟨gieti⟩ A 31v5 for presumed *giēta ‘to guard, to watch’ (OIcel. géta). The palatal glide is missing, however, from the derived substantive *gēzla ‘care, keeping’ (OIcel. gázla) in all five tokens, leading Pipping (1905-07, lvi) to conclude palatalization is not regularly indicated. Codex B also lacks palatal insertion in the INF ⟨getha⟩ 18r17, though shows it in the SUBJ ⟨gieti⟩ 37v13. Resting the assertion that palatal insertion occurred before long ę on the three tokens in Codices A and B is problematic, not least when considering spellings with ⟨gie⟩ for OGu. *gēta ‘to guard’ may have arisen via confusion with OGu. *gieta ‘to guard’ to be able’.

(s)kie-

Palatalization is never indicated after initial k- in Codex B. The elder codex shows a palatal ⟨i⟩ in four tokens only, three of which are forms of the verb *kenna Wk vb ‘to acknowledge; to know’. It is possible this lack of palatalization derives from Bilefeld’s own orthographic preference; in the Danish ordinances ⟨kende⟩ G 37r1 ‘acknowledge’, ⟨kendis⟩ G 40r16 ‘is acknowledged’, and ⟨ketterie⟩ G 39r4, 5-6 ‘blasphemy’ lack palatalization, though it is found in e.g. ⟨kiere⟩ G 33r7 ‘dear’.

Following initial sk-, Codex A indicates palatalization more frequently than Codex B. Though the sample size is small, the distribution in Codex B appears to follow a phonological rule, as palatalization of sk- is never indicated in front of e from original *a via i-umlaut. Thus NOM SG *skegg (skegh) 22v10 ‘heard’ < PGmc. *skagja-, PTC NOM SG MASC *öskemdr (oschemder) 4 tokens, FEM skemd schemd 30r1, 56r16, (schempd) 30r2 ‘(un)ashamed’ < PGmc. *skammijan-, and the suffix -skepr MASC < PGmc. *skapi-, found in NOM SG fordēskepr (forde|schep) 48v1-2 ‘witchcraft’ and ACC SG lēkisskep (lekischep) 19r2 ‘medical care’, all lack indication of palatalized sk-.

In front of original (Proto-Germanic) *e, palatalization is indicated, e.g. ACC PL forsikiel (forschiel) 23r10, 14 ‘use of the senses’ < PGmc. *furi-skela-, DAT PL skielum (schielom) 5 tokens ‘cause; proof; condition’ < *skela-, 3 PL PRES CONJ DEP skierins (schierins) 33v11 ‘be cut’ < *skeran-. The single exception ADV öskel-lika (o scheliga) 35v12 ‘unlawfully’ (rel. skiel NEUT ‘cause; proof; condition’) may point to a common origin with ⟨o schellica⟩ A 30r4-5, the only example of missing palatalization before PGmc. *e in the elder codex.

27 The copy in C 81, on the other hand, shows palatalization after k.

28 Note the loanwords skē Wk vb ‘to happen’ and skenkia Wk vb ‘to pour’ < MLG schēn, schenken also lack palatalization.
This near-perfect distribution of ⟨e⟩ and ⟨ie⟩ suggests initial sk- lost its palatal quality before OGu. e < PGmc. *a at some point in the history of Old Gutnish. That the elder codex shows traces of palatalization, e.g. ACC SG ⟨Schieg⟩ A 19v3 and NOM SG FEM ⟨schiemd⟩ A 26v7, indicates OGu. e < *a and original e maintained a separate quality at least up until the thirteenth century, when Gutla lag was first codified, and longer than either Old Swedish (Noreen 1904, 105 dates the merger of OSw. *e and *æ to the tenth century) or Old Danish (pre-literary; Brøndum-Nielsen 1928-73, I, 302).

4.1.6 Epenthesis

Epenthetic insertion of d after n l and b p after m occurs in both Gutnish codices, though to differing degrees. Both A and B regularly insert an epenthetic consonant before r, while epenthesis after m is more common in Codex B (Pipping 1905-07, lxxxviii).

Before r

The regularity of epenthesis before r in both codices speaks for an early development. That the epenthetic consonant appears in front of svarabhakti vowels (§ 4.2.5) in both codices indicates epenthesis occurred prior to anaptyxis.

Epenthetic d occurs after n in four lexemes:

- annar PRON ‘second, other’ (OICel. annarr): ACC SG FEM ⟨andra⟩ 4 tokens; DAT-GEN SG FEM ⟨andri⟩ 7r10, 63v19 (§ 5.2.4); DAT SG NEUT ⟨andru⟩ 4 tokens; DAT SG MASC and DAT PL ⟨androm⟩ 11 tokens; NOM PL MASC ⟨andrir⟩ 3v12, 10r12, ⟨ander⟩ 24r20; NOM-ACC PL FEM ⟨andrar⟩ 3 tokens. – sanar ADJ ‘proven; true’ (OICel. sanmr): NOM SG MASC ⟨sander⟩ 6 tokens.29 – tanmr MASC ‘tooth’ (OICel. tynm fem): ACC PL ⟨tender⟩ 22r1, 2. – vinna STR VB ‘to make, to induce; to be able, to suffice’ (OICel. vinna ‘to work’): 3 SG PRES ⟨winder⟩ 10 tokens, ⟨winder⟩ 5r16.

A further three lexemes show epenthetic d after l:

- allr ADJ ‘all’ (OICel. allr): NOM SG MASC ⟨alder⟩ 46v1; GEN PL ⟨aldra⟩ 3 tokens, ⟨alldr⟩ 10r18. – falla STR VB ‘fall; fail to provide evidence’ (OICel. falla): 3 SG PRES ⟨falder⟩ 28v3, 31r20; DEP ⟨falds⟩ 27v14. – skiella STR VB ‘to sound, to jingle’ (OICel. skailla): 3 SG PRES ⟨schieller⟩ 20r3.

Epenthetic b is found after m in five lexemes:

- banar MASC ‘hammer’ (OICel. hamarr): DAT SG ⟨hambri⟩ 5 tokens. – bördömr MASC ‘adultery’ (OICel. bördömr): NOM SG ⟨hordomer⟩ 48v1. – kristindömr MASC
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‘Christianity, Christendom’ (OICel. kristindómur): Nom sg ⟨kristindom⟩ (kristindómr) 6r19-20. – kuma vb ‘to come’ (OICel. koma): 3 sg pres ⟨kumber⟩ 15 tokens, ⟨kumbir⟩ 23r2, ⟨komker⟩ (read kumber) 41v14, ⟨kumber⟩ 15 tokens, ⟨kumbir⟩ 1bisv6.

The misuse of ⟨k⟩ in ⟨komker⟩ suggests Bilefeld copied from an exemplar with epenthesis, which was already well established in the fourteenth century: Codex A consistently writes all the above lexemes with an epenthetic consonant (with the exception of kristindómr, which is not found in the nom sg in Codex A).

Furthermore, epenthesis occurred prior to the insertion of a svarabhakti vowel (§4.2.5), as epenthetic d and b are inserted before e.g. Nom sg masc -r. This development is already evident in Codex A in three tokens with both epenthetic d and a svarabhakti vowel i: ⟨faldir⟩ A 25r11, ⟨sandir⟩ A 32r10, ⟨vindir⟩ A 27r19. Due to the coalescence of unstressed i and the svarabhakti vowel in Codex B (§4.2.5), Nom sg masc allr ‘all’ (not found in A) is only kept distinct from Pl allir in writing because of epenthetic d.

m-clusters

In addition to mr > mbr, epenthetic insertion after m occurs in front of the dental consonants t l n, though more often in Codex B than in A. Epenthesis of md > **mpd, on the other hand, does not seem to occur, despite the sequence ⟨mpd⟩ being found in a few tokens in the younger codex.

mbl Epenthesis of ml > mbl appears in four lexemes in B:


Only two of the above four lexemes have epenthetic b in Codex A, found in three tokens: Acc sg humla ⟨humbla⟩ 5r1 and Obl stumla ⟨stumbla⟩ 29r17, 29v13. Neither codex shows epenthesis in the compounds iem-langr adj ‘equally long’ or iem-langi masc ‘the same time in the following year’: Acc sg ⟨iemlangu⟩ A 32r3, ⟨iem langan⟩ B 38r17; Obl ⟨iem langa⟩ A 20r6, ⟨iemlanga⟩ 12v19, ⟨iem langa⟩ B 23r6. Codex A further lacks epenthesis in OGu. iem-likā adv ‘consistently, always’ ⟨iemlica⟩ A 45r3 in Guta saga.

mpt Epenthesis of mt > mpt appears only once in Codex A, in the Ptc semt sik ⟨semt sic⟩ 34v18 ‘agreed, decided’, for which five tokens without epenthesis are also found. In B epenthesis is found in the following lexemes:

femtān num ‘fifteen’ (OICel. fimmtán): ⟨femptan⟩ 24r8, 27r18. – femtī ord ‘fifth’ (OICel. fimmtī): ⟨femptī⟩ 15v2, 16r3 (both in CMPD ⟨half-femti⟩ num ‘four and a half’), Gen sg neut ⟨fempta⟩ 33r9. – semia (sik) wk vb ‘to agree upon; to decide’ (OICel. semjask): Ptc ⟨semt⟩ 6 tokens.
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The token `ptc nom sg neut hent ⟨hempt⟩ 14v5 ‘avenged’ likewise shows ⟨mpt⟩; however, epenthesis is found throughout the paradigm of OGu. `henna' and should instead be attributed to `mn > mpn (see below).

Conversely, epenthesis is missing from the following tokens:


`mpn` Epenthesis before `n` is never found in Codex A, while in Codex B `mn > mpn` is regular (see also Pipping 1905-07, lxxxviii). This rule applies to both original (Proto-Germanic) *mn, e.g. `namn NEUT ‘name’ < PGmc. *namōn-, as well as *bn, e.g. `lifna, `limna, which assimilated to `mn in the East Nordic area around 1300 (Noreen 1904, 194; see also Bandel 1973, 57). Both codices contain a few tokens of `fn rather than expected `m(p)n, indicating the older cluster was still present in Old Gutnish around the codification of `Guta lag.

The following tokens show `mn > mpn:

- `efni, `enmi NEUT PL ‘assets’ (Olcel. `efni): DAT ⟨empnom⟩ 27v9. – `femni NEUT ‘ability’: DAT SG ⟨empni⟩ 20r18, 19. – `henna wk vb ‘to avenge’ (Olcel. `hefn): INF ⟨hempna⟩ 6 tokens; 3 SG PRES ⟨hempnar⟩ 14v6; SUBJ ⟨hempna⟩ 14v9; SUP ⟨hempnat⟩ (read `hempnat’ Pipping 1905-07, lxxxviii) 5v7; PTC ⟨hempt⟩ 14v5. – `iamn, `ienn adj and adv ‘even(ly), equal(ly)’ (Olcel. `jafn): NOM PL Masc ⟨iempnir⟩ 15v15. – `kufna, `kunma wk vb ‘to choke, to suffocate’ (Olcel. `kvafna, `kafna): 3 SG PRES ⟨kumpnar⟩ 18v11. – `kuma wk vb ‘to come’ (Olcel. `koma): PTC NOM PL Fem ⟨komp|nar⟩ 54v16-17. – `liRNA, `limna wk vb ‘to remain, to be left’ (Olcel. `lifna): 3 SG PRES ⟨limpan⟩ 25r15. – `namn NEUT ‘name’ (Olcel. `nafn): ACC SG ⟨nampn⟩ 30r13. – `nemna wk vb ‘to name, to appoint’ (Olcel. `nafn): INF ⟨nempna⟩ 3v10; 3 PL PRES ⟨nempna⟩ 5v14; 3 SG PRES SUBJ ⟨nempni⟩ 45r8. – `něr-kumin adj ‘closely related’ (Olcel. `nær-komin ‘entitled to’): SUPERL NOM SG MASC ⟨nær kump|naster⟩ 15r10-11. – `stefna, `stemna wk vb ‘to summon’ and FEM ‘meeting’ (Olcel. `stefn): INF ⟨stempna⟩ 48v6; OBL SG ⟨stempno⟩ 3 tokens, ⟨stempnu⟩ 42v6; NOM PL ⟨stempnir⟩ 42r4. – `syfni, `symni NEUT ‘sexual intercourse’ (Olcel. `sefn): GEN SG ⟨symnis⟩ 30r3.

Codex A preserves the older `fn-forms in 3 SG PRES `kufnar ⟨cufnar⟩ A 16v1 and in 4/7 tokens of OGu. `stefn (both substantival and verbal). The latter is found once in Codex B as 3 SG PRES SUBJ `stefni ⟨stefni⟩ 41v6.

Final -`n is lost in monosyllabic forms of OGu. `iamn, `ienn prior to epenthesis, seen in `iem ⟨jem⟩ 14 tokens. Meanwhile, epenthesis is not found in the NEUT forms `iemt or in compounds with `iem-, discussed above.

No examples of `mn without epenthesis are found in Codex B. However, the token ⟨runnin⟩ 19v18, which should read `rimnin (PTC of `rimna, `rifna vb ‘to rip, to
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-crack') indicates the confusion of minims in this form predates *mn > mpn, as we should otherwise expect *rimpnin.

**mpd** The sequence ⟨mpd⟩, which Noreen (1904, 260) considers irregular for Old Swedish, is found in three tokens in Codex B.

*bem*nd **fem** ‘revenge’ (OIcel. *befnd*): nom sg ⟨hempd⟩ 14v8; dat pl ⟨hempdum⟩ 11r17. – *skemma* **vb** ‘to shame’ (OIcel. *skemma*): ptc nom sg fem ⟨schempd⟩ 30r2.

Of these three tokens, the first two may instead be examples of *mn > mpn*, considering this substantive is an *-ipö derivation of the verb *hemna, bëfna*. This does not help to explain ⟨schempd⟩ from *skemmdr* (from the otherwise unattested verb *skemma*). Of the seven tokens of *skemmdr* in Codex B, only one contains ⟨p⟩, thus ruling out a regular development *md > mpd*. Meanwhile, retained *md* is found in another token: ⟨symphdar⟩ 1bis v14. Instead of indicating a phonological development, the ⟨p⟩ in ⟨schempd⟩ is likely due to dittography from the following line, where the token ⟨symprnis⟩ 30r3 shows expected *mn > mpn*, thus indicating *md > mpd* did not occur in Old Gutnish.

**Relative chronology**

The two Old Gutnish codices clearly show epenthesis was not a single occurrence, but rather a set of independent changes, for which we may posit the following relative chronology:

1. *nr > ndr, lr > ldr, mr > mbr*. Evident in all tokens in both codices, epenthesis in front of *r* must have been completed by the middle of the fourteenth century.

2. *ml > mpl*. Insertion of *b* had begun before the copying of Codex A, evident in the lexemes *humble* and *stumle*, though Codex B shows a more complete development.

3. *mt > mpt*. Found only in *semtsik* in Codex A, and sporadically in B, this form of epenthesis does not seem to have been fully completed in Old Gutnish. It is furthermore lacking in the modern language.

4. *mn > mpu*. The final form of epenthesis by end of the fifteenth century, before the copying of β1470.

4.2 Vowels
The vowel inventory of Old Gutnish (Figure 4.1) is smaller than that of any other Old Nordic language, in part due to the merger of the umlaut vowels *ø, *y and *æ, *e. The inventory of monophthongs consists of six short vowels [a e i o u y] and six long counterparts [aː eː iː oː uː yː]; in addition is the mid-front rounded vowel [ø], found only in loanwords. The diphthongs [ai au oy] and triphthong [iau] are characteristic of Old Gutnish. Only the short monophthongs [a i u] can occur in unstressed position.

### 4.2.1 Monophthongs

**a(ː)** Short /a/ is spelled ⟨a⟩ in both stressed and unstressed position, e.g. NOM SG māþr ⟨madr⟩ 2v13 ‘man’, 2 SG PRES sargar ⟨Sargar⟩ ‘wound’. In Codex B /a/ from earlier /e/ is found in the sequence /u ̯ar/, e.g. INF vara ⟨wara⟩ 9r12 ‘to be’ (from older vera; §4.3.8), and in the PRON naquar ‘somebody’ (older nequar; §5.1.4). Unstressed /a/ from earlier /e/ occurs in OGu. at conj ‘that’ (§4.2.4). Archaic broken *e > ia is preserved in a few forms in Codex B (§4.2.3).

Long /aː/ is written either single or double, e.g. ACC PL ār ⟨ar⟩ 49v5, ⟨aar⟩ 50r8 ‘year’ (§4.3.5).

**e(ː)** Short /e/ is written ⟨e⟩ in stressed position, e.g. 3 SG PRES bellir ⟨bellir⟩ 13r15 ‘is able’. Weakly stressed e occurs as a variant of i before geminates in e.g. DAT SG fem senni ⟨sennj⟩ 12v7, stinni ⟨sinnj⟩ 8v1 ‘his, her(s), its’. Bilefeld also occasionally uses ⟨e⟩ for i in unstressed syllables (§4.2.4) and to indicate the svarabhakti vowel (§4.2.5).

Long /eː/ is typically spelled single, e.g. ACC SG fē ⟨fe⟩ 2r1 ‘money, payment’. Double ⟨ee⟩ occurs in OGu. ēt fem ‘family, lineage’ and þrēl masc ‘slave’ (§4.3.5).

**i(ː)** Short /i/ is spelled ⟨i⟩ in both stressed and unstressed positions, e.g. 3 SG PRES DEP singi ⟨singhis⟩ 32r13 ‘is sung’, word-finally the orthographic variant ⟨j⟩ also occurs, e.g. DAT SG fem manní ⟨mannj⟩ 3r3 ‘man’. Unstressed /i/ is occasionally spelled ⟨e⟩ (§4.2.4) and often indistinguishable from the svarabhakti vowel (§4.2.5).

Long /iː/ is likewise spelled ⟨i⟩, e.g. NOM SG þía ⟨Thia⟩ 20v3 ‘toe’, though can also be doubled as ⟨ii⟩ or ⟨y⟩, e.g. DAT sīr ⟨siir⟩ 3r14 ‘him(self), her(self)’, NOM SG fem skír ⟨skyr⟩ 1stv11 ‘clean; innocent’. Due to Bilefeld’s practice of writing a dotted (⟨y⟩), it is not always possible to distinguish (⟨y⟩) from ⟨j⟩ in the manuscript (cf. §2.1.1).

**o(ː)** Short /o/ originally only occurred before r + consonant and in the unstressed conjunction ok ‘and’ and prefix for-, though by the time of Codex B the lowering of u > o before l + (non-dental) consonant had also occurred (§4.3.7). It is spelled ⟨o⟩ in all of these positions: 3 SG PRES orkar ⟨orkar⟩ 54r17 ‘is able’, ok ⟨och⟩...
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Bilefeld frequently employs ⟨o⟩ to indicate weak /u/ (§4.2.4).

Long /oː/ is spelled either single or double, e.g. ACC SG hōr ⟨hor⟩ 29v1, ⟨hoor⟩ 29r19 ‘adultery’.

u() Short /u/ is spelled ⟨u⟩ in stressed position, e.g. ACC SG tupp ⟨tupp⟩ ‘headress’, DAT PL uustum ⟨ustom⟩ 7r4 ‘cheeses’. Word-initially /u/ is almost exclusively spelled ⟨v⟩, e.g. undir ⟨vndir⟩ 37v12 ‘under, beneath’, though word-initial /u/ primarily occurs in prepositions, adverbs, and prefixes such as OGu. um prep ‘about’, undan ADV ‘away’, uf- ‘too (much)’, thus relatively unstressed. On the use of ⟨y⟩ for expected /u/, see §4.3.7. The use of ⟨o⟩ for expected ⟨u⟩ occurs in weak syllables (§4.2.4) and in root syllables via Danish influence (§4.3.1).

Long /uː/ is spelled ⟨u⟩ or ⟨w⟩, e.g. NOM PL hūs ⟨hws⟩ 4r7, ACC ⟨hus⟩ 10v10 ‘house’.

y(ː) Both long and short /yː(ː)/ are spelled ⟨y⟩, being never doubled: DAT SG syni ⟨syni⟩ 25v14 ‘son’, 3 SG PRES SUBJ byti ⟨Byti⟩ 39v7 ‘pay a fine’.

ø The front mid rounded vowel /ø/ occurs only in loanwords and is always long in Modern Gutnish (Gustavson 1972-1986, xi). In Guta lag we only find the phoneme in OGu. øl masc ‘beer’, høgsla wk vb ‘to give support’. Two tokens are written with ⟨ø⟩ in Codex B, nom sg øl ⟨øl⟩ 32v9 and 3 sg pres subj høgsli ⟨høgsli⟩ 27v15, on which see §4.3.3. Elsewhere we find these lexemes spelled with ⟨o⟩ or ⟨oo⟩, e.g. gen sg øls ⟨ools⟩ 32v13, inf høgsla ⟨hogsla⟩ 29r19 (§4.3.3).

4.2.2 Diphthongs and triphthong

ai The diphthong /ai/ is usually spelled ⟨ei⟩ or ⟨ey⟩, e.g. INF laifa ⟨leiffua⟩ 34v3, ⟨leyffua⟩ 4r2 ‘to leave behind’. The spelling ⟨ai⟩ occurs, though is limited in its distribution (§4.3.4). OGu. ai ADV ‘not’ is always spelled ⟨ey⟩, which is also how Bilefeld renders Da. ej in the Danish ordinances. Slips occur where Bilefeld writes ⟨ie⟩ instead of ⟨ei⟩ or ⟨ey⟩ in forms which have a close Danish cognate (§4.3.1), e.g. prefix baim- ⟨hiem⟩ 13r8 ‘home’ (Da. hjem), DAT PL gaitum ⟨gietom⟩ 50r7 ‘goats’ (Da. ged, elder giet).

au The diphthong /au/ is usually spelled ⟨au⟩, never ⟨av⟩ or ⟨aw⟩: ACC PL augun ⟨augon⟩ 22r10 ‘eyes’. Occasional variation occurs with /oy/ (§4.3.7).

In OGu. haun fem sg or neut pl ‘it; they’ the diphthong is erroneously rendered as ⟨ai⟩ (§4.3.4).

oy The diphthong /oy/ is spelled ⟨oy⟩, e.g. 3 PL PRES SUBJ hoyrðin ⟨hoyrdin⟩ 28r20 ‘heard’, though occasional variation with /au/ occurs (§4.3.7).
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The characteristic triphthong /iau/ is typically spelled ⟨iau⟩, e.g. INF biaupa (Biauda) 14r12 ‘to offer’. In a few exceptions Bilefeld instead writes ⟨iu⟩: ACC SG neut diaupt (diupt) 18v17 ‘deep’, 3 SG PRES liautr (liutir) 25v12 ‘receives’, 2 SG PRES skiautr ⟨skiuter⟩ 9v19 ‘shoot’. Pipping (1905-07, xcii) considers these three tokens to be Swecisms (cf. Sw. ljus ‘light’ vs. Da. lys ‘id.’), however, these should instead be considered Danicisms, as early Danish orthography also had ⟨iu⟩. Bilefeld himself writes ⟨spiud⟩ G 37v12 for Da. spyd ‘spear’. Furthermore, in two more tokens of OGu. liauta ‘to inherit; to receive’ Bilefeld has corrected an original ⟨iu⟩ to ⟨iau⟩ (5r17, 5v19), showing he had a tendency for writing ⟨iu⟩ where his exemplar presumably had ⟨iau⟩.

4.2.3 Breaking

Breaking of short *e originally produced *ia in Old Gutnish, having later undergone progressive umlaut to *ie, though variation still exists (cf. Gustavson 1940, I, 243-255; Snædal 2002, 202-204 and references). This older form appears in a few tokens in both Gutnish codices of Guta lag, though never in the same tokens. In A the spelling ⟨ia⟩ is mostly found after word-initial g: DAT PL gierningum ⟨gia-rningum⟩ 2r12 ‘actions, deeds’; INF giera ⟨giara⟩ 16v14 ‘to do’; 3 PL PRES subj gieldin ⟨gialdin⟩ 30r20 ‘pay’. Alongside these tokens we find the defective 3 SG PRES hielpar ⟨hialþar⟩ 2r7 ‘helps’ (see §3.2.2).

Tokens with ⟨ia⟩ are more common in Codex B, though still less frequent than ⟨ie⟩, appearing in only nineteen tokens:

- iek PRON ‘I’: 4/4 tokens
- iemm ADJ and ADV ‘even(ly)’: 8/25 tokens.
- mielk FEM ‘milk’: 2/3 tokens.
- sielfr ADJ ‘self’: 2/42 tokens.
- siex(tān) NUM ‘six(teen)’: 3/4 tokens.

Progressive umlaut of *ia > *ie in Danish occurred as early as the twelfth century and became generalized in the fourteenth (Hansen 1971, 13ff.), making influence from Danish implausible for the tokens with ⟨ia⟩ in Codex B. These tokens must rather represent archaisms in the text.

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31 A possible exception is OGu. fiarþi ord NUM ‘fourth’ and the derived substantive fiarþunger masc ‘one-fourth’, which are always found with ⟨ia⟩ in both codices. The consistency and relative frequency of these tokens (10 in A and 11 in B) speak for a lexically defined fiarþi rather than expected **fieþi with progressive umlaut, perhaps under the influence of OGu. fiaurir NUM ‘four’, neut fiugur. Gu. fjärde and variants must then be influence from the mainland.

32 All four tokens are found in Chapter 4 and are missing from Codex A (§3.1.1).
4.2. VOWELS

4.2.4 Weak Vowels

The three-series of weak vowels \( a \), \( i \), and \( u \) are always spelled as such in grammatical endings in Codex A, whereas in Codex B the high vowels \( i \) and \( u \) vary with their mid-vowel counterparts \( e \) and \( o \), at least orthographically. This variation appears at the surface level reminiscent of vowel harmony and/or vowel balance, or of general reduction of unstressed vowels. The latter may indeed be convincing, considering the reduction in the modern language of OGu. \( a, i > [e] \) and \( u > [ɔ] \) in grammatical endings (cf. Gustavson 1948, 1ff.). The data, however, speaks more for orthographic influence from the Bilefeld’s native language.

\( a \) in grammatical endings

There is no evidence for vowel harmony, vowel balance, or raising of \( a > e \) in Codex B. Unstressed \( a \) is always written with \( ⟨a⟩ \) in the younger codex, as in the elder, with the exception of ACC SG (fundar laun) 47r15, a slip for expected fundalaun (§ 6.1.5).

\( i \) in grammatical endings

Word-final \( i \) is most frequently written with \( ⟨i j⟩ \) in Codex B, although \( ⟨e⟩ \) does occur in e.g. DAT SG landi (lande) 1bis r16 ‘land’. The total number of occurrences is low, however, and most forms also have tokens spelled with \( ⟨i j⟩ \), e.g. ⟨landj⟩ 1bis r9. Despite this variation, Pipping (1905-07, xci) argues the tokens with \( ⟨e⟩ \) follow a pattern, positing two phonetic environments for a lowering of unstressed \( i > e \):

1. Following heavy syllables with \( a e o \) in the root, e.g. DAT SG landi > lande ‘land’, DAT SG henni > benne ‘her’, DAT SG fulki > folke ‘folk, people’.

2. In words of three or more syllables, e.g. comp dýrari > dýrare ‘more expensive’; in proclitics, e.g. fyri- > fore- (on which see § 4.2.1); and in hiatus, e.g. 3 SG PRES SUBJ flýi > flýe ‘flee’.

Pipping admits not all tokens of final \( ⟨e⟩ \) fit neatly into his phonetically-defined system, excusing 3 SG PRES SUBJ drágu (drage) 13r6 ‘pull’ as proclitic, 3 SG PRES SUBJ bíaði (biaude) 13r14 ‘offer’ as containing \( a \) in the root (the only example with \( iau \)), and DAT SG húsi (huse) 26r20 ‘house’ as a true exception.

Notably only two lexemes show a significant number of tokens with word-final \( ⟨e⟩ \), namely DAT SG henni ‘she’ and NOM-ACC NEUT and CONJ báþi ‘both’; of
these, only *henni* is exclusively written with ⟨e⟩. Either form can easily be taken as a Danicism of relatively frequent close cognates, *hende* and *både* (§4.3.1). Other tokens with final ⟨e⟩ are few and, in most lexemes, final ⟨i⟩ outnumbers final ⟨e⟩ (Table 4.2). This infrequent use of ⟨e⟩ for final *i* is then demonstrably an orthographic variant, having no phonetic significance.

The use of ⟨i e⟩ and the *er*-tittle for the ending -ir is discussed in §4.2.5.

Unstressed *i* otherwise occurs before the dental consonants *n* s t in various grammatical endings, e.g. past participles, 3 PL SUBJ, DEP, and the definite article. In Codex B these endings appear written with ⟨i⟩ without exception. Preservation of *i* before dentals is known from Danish, especially before *s* and *t* (Brøndum-Nielsen 1928-73, I, 417), which is also Bilefeld’s tendency in the Danish ordinances in G, e.g. GEN ⟨Denmarckis⟩ G 33r2 ‘Denmark’ and DEF ⟨hwsit⟩ G 38r9 ‘the house’. On the other hand, Bilefeld tends to write ⟨e⟩ before final *n* in the ordinances, e.g. PTC ⟨beskreffen⟩ G 33r10 ‘described’, thus ruling out his orthographic tendencies in Danish to explain the consistent use of ⟨in⟩ in Codex B. Instead, this tendency
must have already been present in the exemplar manuscript.

**u in grammatical endings**

Pipping ([1905-07], xci) notes ⟨o⟩ is used profusely (“ynmigt”) for unstressed *u* in Codex B, though never in marginal notes. This would suggest Bilefeld took the word-final spellings ⟨o or om⟩ from his exemplar manuscript β1470.

Especially common in Codex B is the use of the ending ⟨om⟩, which is completely unknown in Codex A, but occurs ten times more frequently than ⟨um⟩ in the younger codex. This frequency of ⟨om⟩ in Codex B is difficult to reconcile with vowel harmony and/or vowel balance, as the ending -um has a tendency to block these developments in Old Danish and Old Swedish (cf. Brøndum-Nielsen 1928-73, I, 403, 405; Noreen 1904, 132; Wessén 1965, 62).

Otherwise ⟨o⟩ for unstressed *u* is not as common as Pipping ([1905-07], xci) suggests. The ending -ur is spelled ⟨or⟩ in only a handful of lemmas: NOM-ACC PL kyriquir ‘church’ 5 tokens, NOM SG FEM and NOM-ACC PL NEUT annur ‘other’ 4 tokens, NOM-ACC PL kunur ‘woman’ 2 tokens, and in the loanword ACC PL lexiur in a single token. Of these lemmas, only a single token of kyriquir and four of kunur are attested with ⟨ur⟩. Neither vowel harmony nor vowel balance can apply to all the forms, especially OGU. *kuna* with both a short stem and high stem-vowel.

For final *u* the spelling ⟨o⟩ is somewhat more common, occurring frequently in oblique forms of kyriqu (35 tokens) and kun (26 tokens), far outweighing tokens with final ⟨u⟩ (found in 7 tokens of kyriqu and none of kun). The remaining forms with final ⟨o⟩ are given in Table 4.3.

Upon closer inspection of tokens with ⟨o⟩ in unstressed position, a graphemic pattern begins to emerge. The rounded grapheme ⟨o⟩ is most frequently used after ⟨i m n⟩, i.e. graphemes composed of minims. The use of ⟨o⟩ instead of ⟨u⟩ in these tokens reduces the possibility of confusing minims; this also explains the frequent use of the ending ⟨om⟩ instead of ⟨um⟩. In total, word-final ⟨o⟩ occurs in 42 tokens following ⟨i⟩ and 49 following ⟨n⟩, whereas ⟨u⟩ only occurs in 20 tokens following ⟨i⟩ and 12 following ⟨n⟩. Following ⟨m⟩, word-final -u is only found in OBL samu ‘same’, spelled once with ⟨o⟩ and seven times with ⟨u⟩.

A clear example of the role of minims in the distribution of ⟨o⟩ and ⟨u⟩ can be seen in the paradigm of OGU. *annar* PRON ‘second, other’, for which NOM SG FEM and NOM-ACC PL NEUT annur are always spelled ⟨annor⟩, whereas DAT SG NEUT andru is always spelled ⟨andru⟩, four tokens each. That the variation between ⟨u⟩ and ⟨o⟩ can be due to the shape of the surrounding graphemes, rather than represent-

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35 In the table of contents in A Bilefeld has changed ⟨o soyþum⟩ A 1rb1 to ⟨o soyþom⟩.

36 Not included in this ratio are the relatively unstressed sum PRON and CONJ ‘who; like, as’ or sum PREP ‘about’. The first is spelled ⟨som⟩ in 313 tokens in B, while the latter is spelled ⟨om⟩ in 11 tokens, ⟨um⟩ in four; cf. §4.3.3.
### Table 4.3: Final ⟨o⟩ in Codex B

<table>
<thead>
<tr>
<th>Case</th>
<th>Word</th>
<th>⟨o⟩</th>
<th>⟨u⟩</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>OBL</td>
<td>messu</td>
<td>8</td>
<td>6</td>
<td>14</td>
</tr>
<tr>
<td>DAT SG NEUT</td>
<td>ŝinu</td>
<td>8</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>DAT SG NEUT</td>
<td>ainu</td>
<td>5</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>DAT SG NEUT</td>
<td>allu</td>
<td>4</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>DAT SG NEUT</td>
<td>ypnú</td>
<td>4</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>DAT SG NEUT</td>
<td>huario</td>
<td>2</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>OBL</td>
<td>stempmu</td>
<td>3</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>DAT SG NEUT</td>
<td>fullu</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>GEN SG</td>
<td>Mariu</td>
<td>2</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>DAT SG NEUT</td>
<td>miklu</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>DAT SG NEUT</td>
<td>öskiptu</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>DAT SG NEUT</td>
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<td>0</td>
<td>2</td>
</tr>
<tr>
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<td>29</td>
<td>30</td>
</tr>
<tr>
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<td>bakaþu</td>
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<td>1</td>
</tr>
<tr>
<td>3 PL PRET</td>
<td>beryktaþu</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>3 PL PRET</td>
<td>flyttu</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>DAT SG MASC</td>
<td>frembru</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>3 PL PRES</td>
<td>i(e)ru</td>
<td>1</td>
<td>65</td>
<td>66</td>
</tr>
<tr>
<td>DAT SG NEUT</td>
<td>buáriu</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>3 PL PRET</td>
<td>kendu</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
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<td></td>
<td>1</td>
</tr>
<tr>
<td>ACC SG</td>
<td>kerru</td>
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<td></td>
<td>1</td>
</tr>
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<td></td>
<td>1</td>
</tr>
<tr>
<td>3 PL PRES</td>
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<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>DAT PL NEUT</td>
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<td>1</td>
<td></td>
<td>1</td>
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</tr>
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<td></td>
<td>1</td>
</tr>
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</tr>
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<td>sīku</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>3 PL PRET</td>
<td>vāru</td>
<td>1</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>DAT SG</td>
<td>viku</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>DAT SG NEUT</td>
<td>þessu</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>DAT SG NEUT</td>
<td>þranglausu</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>DAT SG NEUT</td>
<td>þrifiu</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>
4.2. VOWELS

<table>
<thead>
<tr>
<th>Masc</th>
<th>Fem</th>
<th>Neut</th>
</tr>
</thead>
<tbody>
<tr>
<td>SG ACC</td>
<td><em>sinn</em>, <em>senn</em></td>
<td><em>sīna</em></td>
</tr>
<tr>
<td>DAT</td>
<td><em>sīnum</em></td>
<td><em>sinni, senni</em></td>
</tr>
<tr>
<td>GEN</td>
<td><em>sīns</em></td>
<td><em>sinnar, sennir</em></td>
</tr>
<tr>
<td>PL ACC</td>
<td><em>sīna</em></td>
<td><em>sīnar</em></td>
</tr>
<tr>
<td>DAT</td>
<td></td>
<td><em>sīnum</em></td>
</tr>
<tr>
<td>GEN</td>
<td></td>
<td><em>sīna, senna</em></td>
</tr>
</tbody>
</table>

Table 4.4: OGu. *sinn, senn*

ing true phonetic variation, has been suggested for Old Danish by Haastrup (1974, 384) and is the clearest explanation for the phenomenon in Codex B.

Nevertheless, ⟨o⟩ occurs following other graphemes as well, though less frequently, which points to variation within an earlier scribe’s orthographic norm. Not furthermore that ACC SG ⟨eygo⟩ 39r17 from OGu. *aiga* fem ‘property’, the only example following ⟨g⟩, may have arisen via confusion of ⟨u⟩ and ⟨n⟩ (§ 4.3.6), as the elder codex has *aign* A 32v14 from OGu. *aign* ‘id.’

Weakly stressed words

The possessive pronouns *minn* ‘my’, *þinn* ‘thy’, and *sinn* ‘his, her, its’ often show a lowering of (shortened) *i* to *e* before geminates, resulting in synchronic variation in e.g. NOM SG *sinn, senn*, DAT SG FEM *sinni, senni*, etc. (Table 4.4). This variation is present in both Gutnish codices of *Guta lag*, and is best attested in the reflexive *sinn*,37 where the two codices show a surprising agreement in three-quarters of all tokens. In the seven tokens where the codices differ, however, Codex B shows the high vowel *i* where Codex A has lowered *e*:

ACC SG MASC *sinn* ⟨sin⟩ 3r17, 18, 25r8, 37r7; Codex A *senn* ⟨sen⟩ A 4r18, 31v15, 38r19, 22r13.

ACC SG NEUT *sitt* ⟨sith⟩ 29r1, 38v4; Codex A *sett* ⟨sett⟩ A 25v9, 32r8.

GEN SG FEM *sinnar* ⟨sinnar⟩ 12v13; Codex A *sennir* ⟨sennir⟩ A 11v3 (§ 5.2.3).

The root vowel of OGu. *þissi* DEM PRON does not derive from long *ī* as in the possessive pronouns, and therefore the lowering to *e* before geminates does not apply. Thus in Codex A *þissi* is found with *i* throughout the paradigm, and the

37The first person is only found in *Guta saga* as NOM SG MASC *minn* ⟨min⟩ A 44v3 and DAT SG MASC *minum* ⟨minum⟩ A 45r13. The second person is attested in *Guta lag* in both codices as DAT SG FEM *þenni* ⟨þenni⟩ A 32r15, ⟨thenne⟩ B 38v14, as well as ACC SG MASC *þinn* ⟨thin⟩ 42r9, 43r11 in Codex B.

38Added above the line by the main scribe.
high vowel is preserved in the modern reflexes Gu. *disen, issn* (with loss of initial *h* < *þ*). In Codex B, however, we find one token DAT SG NEUT *þisuss* ⟨thesso⟩ 53v13 together with two tokens spelled with the *et*-abbreviation ⟨ þ⟩, both ACC SG *þitta* ⟨thetta⟩ 32v10, 49r2. The abbreviation is otherwise used for NOM-ACC SG NEUT *þet* ‘that, it’ in 45 tokens in Codex B, and clearly represents an *e* vowel. The use of ⟨ þ⟩ or ⟨ þ⟩ in *þissi* is likely due to Danish influence, and may be from Bilefeld, who writes *dette* (Thetta) G 36v6 and ⟨thesse⟩ G 34v18, 36r11, ⟨disse⟩ 33v13, ⟨thisse⟩ 41r9 in the later ordinances.

OGu. *at, et* conj ‘that’ occurs most frequently with ⟨a⟩ in Codex B – thus indistinguishable from *at* prep and inf marker ‘to, against, at’ – though ⟨e⟩ occurs in 35 tokens. In Codex A, by contrast, *et* dominates, occurring more than a hundred times in the elder codex. Of the 35 tokens with ⟨e⟩ in Codex B, only five are an independent conjunction; the remaining thirty are all part of phrasal conjunctions, which may explain the retention of *et*. Thus we find ⟨e⟩ in *so et* ‘so that’ (11 tokens), *þau et* ‘although’ (9 tokens), *útan þī at ains et* ‘unless’ (5 tokens), *(fyrir) þī et* ‘because’ (2 tokens), *þar til et* ‘until’ (2 tokens), and *til þess et* ‘until’ (1 token).

OGu. *míþ, meþ* prep ‘with’ is overwhelmingly spelled with ⟨e⟩ in Codex B – 141 tokens in all – while ⟨mid⟩ occurs in only 11 tokens, plus a single token ⟨mit⟩ 28r10. This broader use of the (presumably) younger form meþ aligns with the *Statutes of St. Catherine’s Guild*, which has four tokens of *med* alongside one token *mit* StSC 23 (due to German influence?). Codex A, by contrast, has ⟨míþ⟩ in around 85% of all tokens, both in Guta lag and Guta saga. The distribution in Codex B shows no significance; all chapters containing meþ also contain míþ. The preference for meþ in the younger codex is possibly due to Da. *med* (ODa. *mæth*), either from Bilefeld or earlier in the β recension. OGu. meþ is furthermore the only form to survive in Modern Gutnish (*med, mā*, etc.). The related form OGu. *míþan* conj and adv ‘while, during’ is only found spelled with ⟨e⟩ in Codex B, despite the exclusive use of ⟨míþan⟩ in the elder codex, found in seven tokens. While this use of ⟨e⟩ for *i* in míþan appears to be influence from Da. *meden* (ODa. *mæthen*), the second vowel is always spelled ⟨a⟩ in Codex B: ⟨medan⟩ 8 tokens, ⟨medhan⟩ 8r13. This may suggest Swedish influence (OSw. *mêpan*, Sw. *medan*), though this is otherwise absent from Codex B and would be surprising in a single lexeme.

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39 Gu. *denne* is a loan, likely from Sw. *denne*, and is found in the *Statutes of St. Catherine’s Guild* as com *thenne* StSC 77, neut *Thetta* StSC 80. Weakening of *þ* > *b*, which also occurred in Faroese (*besin, neut betta*) and Norn (cf. Barnes [*1984*], 362), is attested once in Codex A in the rubric “Hitta hier þet | sum nylast war takit vm loyski” A 41r17-18 [This is that which was most recently taken concerning bald patches].

40 The defective reading “til thes att | lysir et tridia dygri” 8v9 [until dawn at (sic) the third day], which in Codex A reads “a þríþia dygri” A 7v18 [on the third day], is not included in this count.

41 The contracted form *ē men* ⟨emen⟩ A 32r4 in the elder codex corresponds with non-contracted *ē míþan* ⟨e medan⟩ 38r18 in Codex B.
Instead, I suggest ⟨medan⟩ indicates a true lowering of \( i > e \), possibly under the influence of Danish, though with the preservation of \( a \) in the ending.

### 4.2.5 Svarabhakti

Characteristic of Bilefeld’s script is the use of an er-tittle ⟨◌̉⟩ to indicate a prop vowel (expanded as \( e \) in the present work) before post-consonantal final -r, e.g. nom sg maþr ⟨maðr⟩ 112 tokens ‘man’. The same tittle is found in the traced-over text in Codex A, which led Pipping (1904, 17) to identify the hand as Bilefeld’s (§

Bilefeld uses the same abbreviation for Da. e in three tokens in his copy of the Danish ordinances in G: ⟨ell er⟩ G 38r16, 39r14 ‘or’ and ⟨Bryd e⟩ G 41r8 ‘breaks’.

Often Bilefeld writes the svarabhakti vowel as ⟨i⟩ or ⟨e⟩ in Codex B instead of with an abbreviation marker, indicating a true front vowel in this position and in line with his use of the tittle in Danish. This articulation corresponds with the modern Gotlandic pronunciation [ar] from OGu. -r, a regular development from an earlier -ir or -er (Gustavson 1948, 71). Similar variation of r, ir, er, as well as är for OGu. -r is found in the Statutes of St. Catherine’s Guild, further speaking for a front-vowel articulation in the fifteenth century.

Gustavson (1948, 71) finds a significant distribution of ⟨i⟩ and ⟨e⟩ in Bilefeld’s rendering of the prop vowel, noting:

\[
i \text{förekommer ganska ofta (agripir [46v13] o.d.), ej mindre än 63 gånger, där annan vokal än a föregår, 25 gånger då a föregår (akir [54v7], bätir [44v15] etc.); e förekommer, då a icke föregår 32 gånger, då a föregår 25 gånger. En viss tendens till vokalharmoni föreligger sålunda i forngutniskan.}
\]

[
\( i \) occurs rather often (agripir, etc.), no fewer than 63 times when a vowel other than \( a \) precedes, 25 times when \( a \) precedes (akir, bätir, etc.); \( e \) occurs 32 times when \( a \) does not precede, 25 times when \( a \) does precede. Thus a certain tendency for vowel harmony exists in Old Gutnish.]

This small sample size does not seem to deliver any statistical significance regarding vowel harmony, however, especially considering the relative frequency of \( a \) (and \( ā \)), the most common vowel in Old Gutnish (occurring in nearly one-third of all examples used by Gustavson 1948). Many of the forms are hapaxes, including \( āgrīpr \) masc ‘stolen goods’ and \( bātr \) masc ‘boat’ (otherwise found once in the acc sg \( bāt \)).

In lexemes with more tokens, including \( akr \) ‘acre’, the svarabhakti vowel can be indicated all three ways: ⟨aker⟩ 3 tokens, ⟨Akir⟩ 54v7, ⟨Aker⟩ 3v20.

Table 4.5 shows the general pattern of how Bilefeld renders the svarabhakti vowel in Codex B. Only forms occurring in ten or more tokens in the manuscript are included in the data set, in order to avoid the effects of hapaxes and other low-frequency words. The results speak against any tendency towards vowel harmony;
### Table 4.5: Svarabhakti in Codex B

<table>
<thead>
<tr>
<th></th>
<th>Title</th>
<th>⟨i⟩</th>
<th>⟨e⟩</th>
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</tr>
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<tbody>
<tr>
<td>TOTAL</td>
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<td>70</td>
<td>42</td>
<td>639</td>
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<td></td>
<td>82%</td>
<td>11%</td>
<td>7%</td>
<td>100%</td>
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<tr>
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<td>19</td>
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<tr>
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<td>(ō)sakr</td>
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<td>35</td>
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<tr>
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<td>drepr</td>
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<td>3</td>
<td>11</td>
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<tr>
<td></td>
<td>gangr</td>
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<td>2</td>
<td>11</td>
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<td>hafr</td>
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<td>41</td>
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<tr>
<td></td>
<td>kumbr</td>
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<td>1</td>
<td>33</td>
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<tr>
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<td>10</td>
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<tr>
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140  
CHAPTER 4. ORTHOGRAPHY AND PHONOLOGY
4.2. VOWELS

<table>
<thead>
<tr>
<th>Tittle</th>
<th>⟨i⟩</th>
<th>⟨e⟩</th>
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<tr>
<td>TOTAL</td>
<td>59</td>
<td>99</td>
<td>164</td>
</tr>
<tr>
<td>36%</td>
<td>60%</td>
<td>4%</td>
<td>100%</td>
</tr>
</tbody>
</table>

| NOM SG | faþir | 8 | 4 | 12 |
| NOM PL | allir | 1 | 25 | 26 |
| PRES SG | bȳtír | 30 | 11 | 5 | 46 |
| PREP | eptir | 20 | 23 | 43 |
|       | fyðr | 24 |  |
|       | yfðr | 12 | 1 | 13 |

Table 4.6: Orthography of -ir in Codex B

instead, some general tendencies in Bilefeld’s orthography begin to emerge. For example, OGu. viþr prep ‘by, with’ is only either spelled with ⟨er⟩ (10 tokens) or abbreviated (88 tokens), never ⟨ir⟩. Likewise 2/3 SG PRES takr ‘takes’, which is most frequently abbreviated (30 tokens), is never spelled with ⟨ir⟩, though ⟨er⟩ appears in 3 tokens. The family terms faþir ‘father’, mōþir ‘mother’, brōþir ‘brother’, systir ‘sister’, and dōtir ‘daughter’ never take the ending ⟨er⟩ anywhere in the paradigm, though ⟨ir⟩ and abbreviated forms occur for both -r and -ir.

A consequence of indicating the svarabhakti vowel with ⟨i⟩ or ⟨e⟩ in Codex B is that OGu. -r is indistinguishable from original -ir, spelled ⟨ir⟩ or ⟨er⟩, or abbreviated with the same er-tittle. This orthographic merger occasionally causes confusion of singular and plural forms, e.g. NOM SG soyðr ⟨soydir⟩ 17v9 ‘creature’ next to PL soyðir ⟨soyd⟩ 36v12 ‘creatures’. The same confusion occurs in Codex A, though to a lesser extent: Pipping ([1905-07], xxiv-xxvi) counts 36 examples of the svarabhakti indicated with ⟨i⟩ and 16 examples of original -ir spelled ⟨r⟩ in the elder codex.

For some lexemes the only distinguishing feature between original -r and -ir is the use of an epenthetic consonant before -r (§ 4.1.6), e.g. NOM SG MASC allr ⟨aldr⟩ 46v1 ‘all’ next to PL allir ⟨alter⟩ 5v4. Otherwise the two endings are in theory indistinguishable. However, Table 4.6 shows the ending -ir is significantly more likely to be indicated with a true vowel ⟨i⟩ than with an er-tittle, which dominates the tokens of the svarabhakti vowel (Table 4.5). The infrequent use of ⟨e⟩ for either ending aligns with Bilefeld’s general use of ⟨i⟩ and ⟨e⟩ for unstressed i in the manuscript (§ 4.2.4).

Bilefeld uses the er-tittle for OGu. feþrni neut ‘paternal family; paternal inheritance’ in four tokens, e.g. DAT SG ⟨federni⟩ 15v9, and in three tokens of OGu. myþrni neut ‘maternal family; maternal inheritance’, e.g. ACC SG ⟨myðerni⟩ 25r8. In a single token each, however, he writes out ⟨e⟩ as a medial syllable, e.g. ACC SG ⟨federni⟩ 26v7 and ACC SG ⟨myðerni⟩ 25v3. In Codex A these lexemes are always spelled without a medial vowel, e.g. DAT SG ⟨feþrni⟩ A 14r9 and ACC SG ⟨myþrni⟩ A 22r13. The use of ⟨e⟩ rather than ⟨i⟩ in Codex B may be due to early Da. faderne
CHAPTER 4. ORTHOGRAPHY AND PHONOLOGY

and møderne, side-forms of fødre and mødre.

Back vowel anaptyxis

Pipping ([1905-07], xxv) notes three examples of ⟨u⟩ for the svarabhakti vowel in Guta saga: NOM SG kunungr ⟨kunungur⟩ A 44v3, 45v11 ‘king’ and NOM SG MASC fielkumnugr ⟨fiel kunungur⟩ A 45r15 ‘skilled in many things’. In Codex B we find ⟨u⟩ used in 3 SG PRES brestr ⟨Brestur⟩ 38r4 and NOM SG MASC sielfr ⟨sieluur⟩ 16v1 ‘self’.

Finally, Codex B has inserted anaptyctic [a] in both tokens of yfrsti superl ‘uppermost’, spelled ⟨yfrsta⟩ A 31v2, 16 in the elder codex. The first token now appears as ⟨y farsta⟩ 37v9, though one or more characters have been deleted between ⟨y⟩ and ⟨f⟩, with ⟨y⟩ possibly having been added later. In the margin Bilefeld has added the alternate reading ⟨yfrsta⟩, which must be a misreading of yfrsta. The second token ⟨yffuarsta⟩ 38r10 clearly shows the svarabhakti vowel. That these forms show true anaptyxis of [a] rather than scribal error is seen in Gu. yvarste or yvaste, although yverste and yveste also occur.

4.3 Variation in Codex B

Having assessed the orthographic tendencies and norms in Codex B in the previous section, we may now turn our attention to various places the younger codex deviates from Codex A either orthographically or phonologically. As it is not always immediately apparent whether a variant is purely orthographic or represents a true phonological distinction, both types of variants are treated together in a single section.

4.3.1 Danicisms in Codex B

Danish influence on the orthography of Codex B is not limited to the representation of individual sounds, such as the use of ⟨ffu⟩ for intervocalic ⟨f⟩ ([§4.1.1]), but can also be found at the word level. Considering the manuscript was written by a Danish priest, who copied the text for his own personal use as a reference tool for the legal code ([§2.4]), it is perhaps unsurprising that we find Bilefeld often uses Danish spellings for the ecclesiastical and legal terminology. Furthermore, Gutnish and Danish are closely related languages, and Bilefeld would have recognized much of the basic vocabulary of Guta lag from his native tongue. Common words are therefore often spelled as in Danish, when a close cognate exists.

Note that NOM SG kunungr ‘king’ is spelled without a svarabhakti vowel in 8 tokens in Guta saga. Other tokens of the suffix -kumnugr are not found.
Yet despite this influence on the orthography, the morphology of these ecclesiastical, legal, and common terms remains decidedly Gutnish rather than Danish.

Ecclesiastical and Legal Language

Among the ecclesiastical vocabulary, we find OGu. *biskupr* masc ‘bishop’ always spelled with ⟨o⟩, as in Da. *biskop*: NOM SG ⟨biskop⟩ 3v5-6, GEN SG ⟨Biscops⟩ 10r16, NOM PL ⟨biscopar⟩ 6v3. All tokens in Codex A, including 13 in *Guta saga*, spell the second vowel ⟨u⟩. Whether the use of ⟨o⟩ is purely orthographic or reflects a shift in pronunciation is unclear, however; the modern pronunciation of Gu. *biskåp* (and the reduced form *bisp*) indicates influence from the mainland. Considering the Danish influence over the Gotlandic church during this period, it is not unreasonable to assume OGu. *biskupr* was already pronounced with [ɔ] by the time Codex B (or β1470) was copied.

Similarly, the stem-vowel in OGu. *prestr* masc ‘priest’ is often spelled ⟨æ⟩, as in Danish: NOM SG ⟨præster⟩ 5r19, 9r5, ⟨præster⟩ 4v6, ⟨præstir⟩ 7v11, ⟨præster⟩ 9r15, 9v15. Roughly one-third of all tokens are written with ⟨æ⟩ due to the influence of Da. *præst*. These tokens further constitute half of all examples of ⟨æ⟩ in Codex B (§4.3.3), speaking for specifically orthographic influence from the Danish equivalent. Another third (10 tokens) are written with ⟨e⟩ as in Codex A, while the remaining third (11 tokens) are abbreviated. The compound *prest-garþr* masc ‘parsonage, vicarage’ is written with a connecting vowel in Codex B – DAT SG ⟨præsta gardi⟩ 12r5, ⟨præstegardi⟩ 9r8 – whereas no such connecting vowel is found in Codex A: DAT SG ⟨prest garþi⟩ 8v10-11, 10v18. Influence from Da. *præstegård* explains the forms found in B, which may be phonological; in the modern language this compound occurs both with and without a connecting vowel: Gu. *prästagard*, *prästgard*.

The weekday name OGu. *summiddag* masc ‘Sunday’ is rendered as disyllabic in two tokens: ACC SG ⟨sunday⟩ 7v15, 53v18. Although the vowel ⟨o⟩ is unexpected considering Da. *søndag*, the form *sunday* (more commonly *syndag* and *sunday*) is known from the fifteenth and sixteenth centuries, and may reflect Bilefeld’s pronunciation.\(^{43}\) MLG *sunday* likewise remains a possible source of influence. The stem-vowel is also spelled ⟨o⟩ in two trisyllabic forms – ACC SG ⟨sunnodagh⟩ 6v6 and ⟨sonnodagh⟩ 6v11 – while expected ⟨u⟩ is found once in ACC PL ⟨sunnodagha⟩ 2v19. Gu. *sunday* shows the stem vowel *u* prevailed; this is furthermore the only form found in the runic corpus (including the runic calendars).\(^{45}\)

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\(^{43}\)This token contains an extra abbreviation mark over the (p).

\(^{44}\)Da. *sunday* is not found in Bilefled’s copy of the later ordinances.

\(^{45}\)Of the weekday names only *summiddag* and *fríadagr* ‘Friday’ are attested in the Old Gutnish manuscripts, the latter being found only once in Codex B and spelled as expected: ACC SG ⟨fríadagh⟩ 5r4. Elsewhere in the corpus we find DAT SG laugadagi *lauhådah* CR 16:2 ‘Saturday’ and ACC SG *Torsdag* (var. *Torsdag*) StSC 72 ‘Thursday’, though the latter is indistinguishable from Sw., Da. *torsdag*. 

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CHAPTER 4. ORTHOGRAPHY AND PHONOLOGY

The West Germanic loanwords sial _fem_ (Da. _sjæl_, older _sjel_) and _pianista _fem_ ‘service’ (Da. _tjeneste_) are both found spelled with ⟨ie⟩ as in Danish: obi (⟨siell⟩) 1⁶r³, gen sg (tienistu) 6r10. The latter is also found once with ⟨ia⟩, as in Codex A, in the dat sg _pianistu_ (tianistu) 6v8, ⟨pianistu⟩ A 6r5.

Danish influence within the semantic fields of church and state is not limited to loanwords, but can also be found among the inherited vocabulary. The precious metals _gull _masc_ ‘gold’ and _silfr _masc_ ‘silver’ are occasionally spelled as in Danish: gen sg ⟨gulds⟩ 3 tokens (cf. Da. _guld_), (sylffs) 10 tokens (cf. early Da. _sylv_, _sylver_). No tokens of Da. _guld_ are found in Bilefeld’s copy of the later ordinances, though his use of ⟨ø⟩ in all six tokens of gen sg ⟨sølffs⟩ in the ordinances indicates Bilefeld derived the spelling ⟨sylffs⟩ from his exemplar manuscript. Nine tokens of OGu. _silfr_ are spelled with ⟨i⟩, as in Codex A, and although ⟨y⟩ is occasionally used to represent long ⟨i⟩ in the younger codex (§4.3.5), the vowel in _silfr_ is short. Instead, ⟨y⟩ must indicate a rounded vowel due to Danish influence, which survives in the modern language as Gu. _sylvar_, a variant of _silvar_ < _silfr_.

Both the substantive and adjective OGu. _rētr _masc_ ‘right’ and adj ‘true’ are found with double ⟨tt⟩ in Codex B, in a total of four tokens: nom sg ⟨rett⟩ 53v17; acc sg ⟨rett⟩ 28r3, 27v10; acc sg fem ⟨rette⟩ 1⁶r³. The remaining tokens are all spelled with single ⟨t⟩ or ⟨th⟩, as are all tokens in Codex A, indicating the simplification of geminate *tt (from PGmc. *ht) > t following long vowels (see §4.1.1). The tokens with double ⟨tt⟩ are influenced by Bilefeld’s orthographic norm in Danish: all tokens of Da. _ret_ (both substantival and adjectival) and _rette_ wk vb ‘to correct’ are spelled with double ⟨tt⟩ in the later ordinances. Finally, OGu. _þriþiungr _masc_ ‘third; riding (administrative region)’ (Da. _treding_) is found twice with the stem-vowel spelled ⟨e⟩, as in Danish: acc sg ⟨trediungh⟩ 9v13, ⟨trediung⟩ 17r8. All 15 other tokens use ⟨i⟩.

**Common Vocabulary**

In addition to the legal and ecclesiastical vocabulary, we find a high prevalence of Danicisms among the basic vocabulary.

Nonce spellings are found in basic verbs such as OGu. _lesa _wk vb_ ‘to read’, whose only token 3 pl pres dep _lesas_ (læsas) 54r⁶ contains one of the few examples of ⟨æ⟩ and is clearly taken from Da. _læse_ (§4.3.3). A single token PTC NOM PL MASC _taknir_ (taghnir) 9v6 from OGu. _taka_ STR _vb_ ‘to take’ may likewise be influenced by Da. _tage_, PTC PL _tagne_, though ⟨gh⟩ may also have arisen via dittography from the preceding word, acc _lag_ (lagh) 9v6 ‘law’. Finally, two tokens of 3 sg pres _ier_ from OGu. _vera_, vara vb ‘to be’ are spelled as in Danish: ⟨er⟩ 5r13, 47v3. The first token

4⁶Found in Old Gutnish exclusively in the compound _guþs_ _pianista_ ‘religious service’ (Da. _guds-tjeneste_).

4⁷For gen (§5.2.2).
4.3. VARIATION IN CODEX B

is immediately followed by the correct form ⟨ier⟩ 5r13, though there are no signs Bilefeld attempted to delete or correct the Danish token. The second is preceded by PTC NOM SG NEUT ietit ⟨ietit⟩ 47v3 ‘eaten’, the only attestation of OGu. ieta in the corpus (§6.1.5); the lack of ⟨i⟩ in ⟨er⟩ may be due to haplography from this form. As with the first token, there are no signs of correction on 47v3.

Other nonce spellings include the insertion of ⟨dt⟩ in OGu. gutniskr adj ‘Gotlandic’ – GEN SG MASC gutnisks ⟨Gudtnischs⟩ 15v11 – and guþ MASC ‘God’ – GEN SG ⟨gudtz⟩ 6v7. This digraph is not uncommon in Danish, and is found in the later ordinances in e.g. ⟨Gudt|land⟩ G 41v3-4 ‘Gotland’ and ⟨Gudtz⟩ G 33v16 ‘God’.

Other basic lexical items are found with more frequent Danish interference. Three tokens of OGu. baim NEUT and ADV ‘home’ are spelled ⟨hiem⟩ 13r4, 8, 40r8 (Da. bjem) as the first member of a compound (baimþorp NEUT ‘home village’, baimþyldgi NEUT ‘dowry’). This transposition of ⟨ei⟩ to ⟨ie⟩ is not surprising, though points to an exemplar manuscript which also wrote ⟨ei⟩ or ⟨ey⟩ for the Old Gutnish diphthong ai (§4.3.4). Everywhere in the main text Bilefeld writes OGu. sun MASC ‘son’ with ⟨o⟩ – 11 tokens in all – whereas NOM SG ⟨sun⟩ 41r is found once in a marginal note (§3.3.1), suggesting the spellings with ⟨o⟩ derive from the exemplar manuscript β1470. As with OGu. sunnudagr mentioned above, the use of ⟨o⟩ should be traced to Danish influence, where the forms son, sun, syn, and søn are all known. Forms with the o-vowel are mostly found in Scania, possibly pointing to a Scanian scribe of β1470.

OGu. mæþr MASC ‘man’ is found spelled with ⟨nd⟩ in seven tokens, clearly due to the influence of Da. mand, PL mend: NOM SG ⟨mand⟩ 41r margin, ACC SG ⟨mand⟩ 8v16, 18, GEN SG (defective) ⟨mand⟩ 15v11, ⟨mands⟩ 38r19, NOM PL ⟨mend⟩ 9v7, 39v6. The NOM SG form in the marginal note on 41r may derive from an original with mandr, a side-form of mæþr (via leveling of the stem man- plus epenthetic d before r) found in 40 tokens in Codex A, though otherwise missing from Codex B. The remaining forms are easily attributed to Bilefeld, who always writes Da. mand with ⟨nd⟩ in the later ordinances. Bilefeld may also be responsible for three tokens of OGu. baim MASC PRON ‘he’ spelled ⟨hand⟩ 4r1, 33v17, 41r margin (all NOM SG), as he spells Da. han ⟨hand⟩ in the later ordinances in all tokens of the NOM.

Danish spellings are especially frequent among grammatical items, such as OGu. ella CONJ ‘or’, found once as ⟨eller⟩ 9v16 and once ⟨eller⟩ 5r13 following the two spellings of Da. eller in the later ordinances in Bilefeld’s hand. Bilefeld almost exclusively writes OGu. sum CONJ and PRON ‘which, as’ with ⟨o⟩ – 313 tokens in all – as in Da. som, spelled with ⟨o⟩ in all tokens in the later Danish ordinances. Only

48 In the cmpd guþs þianista fem ‘religious service’, DAT SG (gudtz | tianistu) 6v7-8.
49 Cf. the examples given in Hansen (1964, 35), Brøndum-Nielsen (1928-73, I, 384 and III, 137), and the discussion in Palmén (1931, 146ff.).
50 Codex A (mæz) A 14r10.
51 Plus one token ⟨som⟩ 4r18, which has been changed to ⟨saa⟩ for OGu. so ADV ‘so’.
twice does Bilefeld write ⟨sum⟩ 1

Finally, initial þ is occasionally spelled with ⟨d⟩ in grammatical items, as in Danish cognates. OGU. þā ADV ‘then’ is spelled ⟨da⟩ in six tokens due to influence from Da. da, while a seventh token on 51r18 contains an original ⟨D⟩ which has been changed to ⟨T⟩. Likewise OGU. þū PRON ‘thou’ is found once spelled ⟨du⟩ 55v5 as in Da. du. The remainder of these common lexemes are spelled with ⟨t⟩ or ⟨th⟩ (§ 4.3.2), the latter also being the norm for Danish leading up to the Reformation (cf. Skautrup 1944, II, 47, 183). However, the use of ⟨d⟩ for pronouns and adverbs with original *þ also occurs in Danish during this period. In Bilefeld’s copy of the Danish ordinances in G we find e.g. a single token ⟨der⟩ 35v18 alongside 35 tokens of ⟨ther⟩ for Da. *der REL PRON ‘which, who’. Thus the tokens in B follow Danish practice of writing either ⟨d⟩ or ⟨th⟩ for da ‘then’ and du ‘thou’, and may have already occurred in the exemplar manuscript.

4.3.2 Lack of /þ/

Immediately apparent in the orthography of Codex B is the lack of the grapheme ⟨þ⟩, used in Codex A to indicate the dental fricatives [θ] and [ð]. Codex B contains only two tokens with ⟨þ⟩, both found in marginalia: 3 PL PRES þula ⟨þula⟩ 32r ‘tolerate’ (§ 3.3.2) and eþa ⟨eþa⟩ 41r ‘or’ (§ 3.3.1). The latter is found in a marginal note that also contains examples of Bilefeld’s more usual renderings of the dental fricatives: word-initial ⟨th⟩ in NOM PL MASC þair ⟨thair⟩ ‘they’ and word-internal ⟨d⟩ in NOM SG maþr ⟨madr⟩ ‘man’.

Danish manuscripts with ⟨þ⟩ are rare and limited to the earliest period (see e.g. Brøndum-Nielsen 1928-73, I, 76); in Sweden, the grapheme dominated until the fourteenth century (Westlund 2002, 846). Bilefeld follows the same pattern typical of Danish and later Swedish manuscripts, writing ⟨t th⟩ for the (etymological) voiceless [θ] and ⟨d dh⟩ for its voiced counterpart [ð].

Pipping (1905-07) argues for a complete lack of distinction between etymological [θ] and [t] in Bilefeld’s orthography, noting that “båda tecknas promiscue med t eller th” (1905-07, lxxxvii) [both are written indiscriminately with t or th]; however, closer inspection reveals some pattern. Aside from the unetymological cases discussed in § 4.1.1, initial ⟨th⟩ is limited to function words (pronouns and adverbs), e.g. þar ⟨thar⟩ 39/77 tokens ‘there’, NOM-ACC SG NEUT þitta ⟨thitta⟩ 9/10 tokens ‘this’. OGU. þā ADV ‘then’ and þū PRON ‘thou’ are found spelled with ⟨d⟩ (a Danishism; § 4.3.1, ⟨th⟩), or ⟨t⟩. Lexical items (nominals and verbals), on the other hand,

52OGU. þā is the most common word in Guta lag, appearing in 634 tokens in B; þū appears in 102 tokens.
are exclusively rendered with ⟨t⟩, e.g. þiaufr masc ‘thief’ 7 tokens, þing neut ‘general assembly’ 61 tokens, þríungr masc ‘third, riding (administrative division)’ 17 tokens.

Nevertheless, Pipping (1905-07) is right to argue that initial [θ] must have fallen together with [t] by the time of Codex B. Snædal (2002, 208 et passim) argues for the fifteenth century based on runic evidence, e.g. ta for þa adv ‘then’ and tretando for dat sg fem þrettandu ‘thirteenth’ alongside unetymological þ in lyftpædis for 3 sg pret dep lyftædis ‘was finished’, all found on G 78, self-dated to 1487. Thus the occlusion of [θ] > [t] had already occurred by or around the time of the exemplar manuscript β1470.

Meanwhile the clear distinction between lexical items with ⟨t⟩ and function words with either ⟨t⟩ or ⟨th⟩ is indicative of another change in the language, namely the voicing of weakly stressed initial [θ], evidenced in modern pronunciation: OGu. þū > Gu. dāu pron ‘thou’, þā > da adv ‘then’.

In- and auslaut

Voiced [ð] is usually spelled ⟨d⟩ or ⟨dh⟩ in Codex B, though ⟨t⟩ and ⟨th⟩ occur in a few tokens (see §4.1.1). Meanwhile, ⟨dh⟩ is never used for the voiced (lenis) plosive [d], although this may have been limited in Old Nordic, found only in initial position, in geminates, and following nasals and l (cf. Noreen 1904, 174). Bilefeld never writes ⟨dh⟩ in the later Danish ordinances, suggesting this digraph derives from the exemplar manuscript β1470.

Following the resonant r, Bilefeld writes ⟨dh⟩ in five tokens in Codex B: nom sg fem berþ ⟨berdh⟩ 2v17 ‘delivered’, nom sg byrþ ⟨byrdh⟩ 7r21 ‘burden’, acc pl orþ ⟨ordh⟩ 2r11 ‘word’, 3 sg pres varþr ⟨wardh⟩ 1v15, 2r20 ‘becomes’. His preference, however, is clearly to write ⟨d⟩, which is found in more than three hundred tokens. Following g and f, Bilefeld always writes ⟨d⟩, never ⟨dh⟩, leading Pipping (1905-07, lxxxvii) to suggest the occlusion of [ð] > [d] following the fricatives [ɣ] and [β]. A similar occlusion occurred in Faroese in e.g. bygd fem ‘village’, høvd neut ‘head’ (cf. Icel. byggð, höfuð) prior to the loss of ɖ (cf. Thráinsson et al. 2012, 401). It is furthermore possible that this occlusion after g (and presumably f) had already occurred prior to the copying of Codex A, considering ptc dat sg neut byghu ⟨bygdu⟩ A 2r11, B 1bisr9 ‘inhabited’ in the preface (§4.1.1).

Bilefeld writes ⟨dh⟩ for post-vocalic [ð] in twenty-six lexemes in Codex B, all of which are found elsewhere in the manuscript spelled ⟨d⟩, e.g. prep meþ ⟨medh⟩ 2r18, 7r10, ⟨med⟩ 139 tokens ‘with’; nom sg mahr ⟨madher⟩ 3 tokens, ⟨mader⟩ 107 tokens ‘man’. Eventually [ð] became [d] everywhere in Gutnish (with the exception of unstressed forms such as Gu. me prep ‘with’ < meþ), a development which appears to have been well underway by the time of Codex B, though this distribution of ⟨dh⟩ in the manuscript retains traces of earlier stages.
Confusion of final þ, t

In general Codex B distinguishes between final -þ, spelled ⟨d⟩ or ⟨dh⟩, and final -t, spelled ⟨t⟩ or ⟨th⟩. There are, however, exceptions where final -þ is spelled ⟨t⟩ and -t ⟨þ⟩. Two examples are common to both codices: DAT SG NEUT matnapi ⟨mæþnapi⟩ A 6v3, ⟨madnadi⟩ B 7r5 ‘foodstuffs’ (cf. OGu. matr masc ‘food’) and PTC NOM PL NEUT skrifat ⟨schrifat⟩ A 41r12, ⟨schriffat⟩ B 55r6 ‘written’.

The use of ⟨t⟩ for final -þ is found in two more tokens in Codex B: OGu. miþ, meþ prep ‘with’ is found once spelled ⟨mit⟩ 28r10 next to 139 tokens of ⟨med⟩, two ⟨medh⟩, and 11 ⟨mid⟩. This nonce spelling is likely taken from German (MHG, MLG mit). Meanwhile, OGu. hafuþ lutr masc ‘main portion (of an inheritance)’ is found once as ACC SG ⟨haffut lut⟩ 41r7; Codex A likewise has unetymological ⟨t⟩ in a different token of ACC SG ⟨hafut luth⟩ A 7v10. Overall the use of ⟨t⟩ for final -þ is more common in the older manuscript.

Confusion of final -t is more common in Codex B. No examples are found in the elder codex, though word-internally we find DAT PL vitnum ⟨viþnum⟩ A 15v9 ‘witnesses’, which in Codex B reads ⟨widtnom⟩ 19r8. In the younger codex, we find three examples of ⟨d⟩ for final -t: NOM SG NEUT aftat ⟨aflad⟩ 28r18 ‘conceived’, ACC SG NEUT samt ⟨sand⟩ 41v6 ‘true’, NOM SG NEUT tilskurat ⟨til schurad⟩ 13r3 ‘allocated’.

Exemplars with þ

Pipping (1905–07, xliii) notes the occasional confusion of ⟨þ⟩ with ⟨g⟩ in Codex A, suggesting the graphemes were similar in the exemplar manuscript. Such a confusion is not found in Codex B, although twice another grapheme, ⟨p⟩, appears where we should expect an exemplar with ⟨þ⟩: ACC SG griþkunu ⟨gripkunu⟩ 1 tv1 ‘midwife’ and PTC ACC SG NEUT gytt or gyþt ⟨gypt⟩ 26v16 ‘approved’. Although the stem-final -þ of OGu. gyþa wk vb ‘to approve’ should likely assimilate with t in the participle, as in Codex A ⟨gyt⟩ A 23v16, the reading (gifft) D 28v19 (lit. ‘married’)

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53The provision reads “thet ieru lag som hier ieru | schriffat i” 55r5-6 [This is the law which is written herein] in Codex B, where the PL verb shows concord with OGu. lag neut PL ‘law’. Codex A instead contains the 3 SG ir, which could point to a reinterpretation of lag as a NEUT SG, thus showing concord with PTC NOM SG NEUT skrifat.

54Codex A (Guta lag and Guta saga) has 149 tokens (miþ), 24 (meþ). Neither codex abbreviates with (mþ) as commonly found in Old Swedish manuscripts.

55Alongside hafuþ lutr, four examples can be found: NOM SG gullah ⟨Gullat⟩ A 42v1 ‘golden headress’, PTC NOM SG fem luþah ⟨lufat⟩ A 33v4 ‘promised’, ADV öráðhlikta (oratlica) A 29r7 ‘thoughtlessly’, PTC ACC PL NEUT (ai) sanþap ⟨asannat⟩ A 37v19 ‘(not) verified’. Pipping (1905–07), s.v. ‘sanna’) lists the final form as ACC SG NEUT, though the noun phrase slík öqueþins orþ ⟨such insults⟩ is clearly PL. All corresponding tokens in Codex B are written with ⟨d⟩.

56Another token, (ertau)þgar) A 27v16 ‘ørtug (coin)’, should be added to this list; Pipping (1905–07, 36) reads the deleted letter as ⟨r⟩, despite ⟨þ⟩ being quite clear.
4.3. VARIATION IN CODEX B

seems to correspond with the reading in Codex B (§3.2.1), with the neutralization of \( f \) and \( p \) before \( t \), thus pointing to an exemplar with \( ⟨ þ ⟩ \).

One token in A also shows the confusion of \( ⟨ þ ⟩ \) and \( ⟨ p ⟩ \) in the prologue, which contains the reading “oc hann \( ⟨ h i a l ⟩ \) þar biþia” 2r7 [And he/him \( ⟨ h e l p ] \) there pray] where \( ⟨ h i a l ⟩ \ crop must be a misreading of a 3 sg pres \( h i e l p a r \) ‘helps’; cf. “at han hielper oss” D 3r6 [that he help us] in the Danish translation (see also §3.2.2).

Finally, the German translation has twice transferred OGu. \( ɨ þ f e m \) ‘employment’ as \( ⟨ ï þ ⟩ \) G 13va27, b8, indicating the exemplar manuscript also used \( ⟨ þ ⟩ \).

4.3.3  \( ⟨ æ ⟩ \) and \( ⟨ ø ⟩ \)

With a possible single exception (Figure 4.2), the graphemes \( ⟨ æ ⟩ \) and \( ⟨ ø ⟩ \) are completely absent from the main text in Codex A, as they represent sounds not present in the Old Gutnish inherited phonology. In Codex B, on the other hand, we find a few tokens of \( ⟨ æ ⟩ \) and \( ⟨ ø ⟩ \) in the Old Gutnish text. Apart from these tokens, examined below, we also find the graphemes used in Latin and Danish. The Latin gen \( ⟨ i u d æ ⟩ \) 53v6 for the proper name Judas is found once in the main text alongside two tokens \( ⟨ i u d e ⟩ \) 49v16, 53r17; outside the main text, the colophon contains both Lat. prepositum \( ⟨ p r æ p o s i t u m ⟩ \) 55r16 ‘provost’ and tertianæ \( ⟨ t e r t i a n æ ⟩ \) 55r17 ‘third, riding’ occur. Marginal notes written in Danish on 41r contain Da. købfærd \( ⟨ k i ø b f æ r d ⟩ \) ‘merchant trip’ and tør \( ⟨ t ø r f ⟩ \) ‘needs’.

Within the Old Gutnish text, \( ⟨ æ ⟩ \) is more common, occurring in sixteen tokens, though limited to four lexemes. Nine tokens occur in OGu. prestr masc ‘priest’, constituting roughly one-third of all tokens of this lexeme. A tenth token is abbreviated \( ⟨ p ñ s t r ⟩ \) 9v2, with \( ⟨ æ ⟩ \) added above the line by Bilefeld. Ten tokens contain \( ⟨ e ⟩ \), while the remaining 11 are abbreviated, usually with \( ⟨ ð ⟩ \).

The remaining four tokens of \( ⟨ æ ⟩ \) are found in the following three lexemes:

\[ i e m n \] adj ‘even, equal’. A single token \( ⟨ ï e m ⟩ \) 23v18 is found alongside 6 tokens with \( ⟨ e ⟩ \) and 17 tokens with \( ⟨ ø ⟩ \). — \( l e s a \) vb ‘to read’. A single token is found in 3 pl pres dep \( ⟨ l æ s a s ⟩ \) 54r6. — \( s ë p \) fem ‘seed’. Four tokens are found with \( ⟨ æ ⟩ \), four with \( ⟨ e ⟩ \).

The relative frequency of \( ⟨ æ ⟩ \) in prestr is best explained as Danish influence on the ecclesiastical vocabulary (§4.3.1). The question remains whether the encroachment of \( ⟨ æ ⟩ \) elsewhere reflects a change in pronunciation on the island at the time. Gustavson (1940, 57) notes short \( e \) developed into a more open vowel \( [ æ ] \) in Modern Gutnish, which Snædal (2002) attributes to Danish influence. Finding evidence in Reformation-age runic inscriptions on Gotland, Snædal (2002) concludes:

\[ ^{57} \text{Landsmålsalfabetet \([e]\).} \]
Användingen av runformen ᚥ (ibland vänd ᚦ) i de yngsta inskrifterna tyder på inflytande från danskt skriftspråk och att uttalet eventuellt har börjat närma sig det danska [æ]. Runans former tyder dessutom på en viss kontakt med dansk och eventuellt svensk medeltida runtradition där ᚥ sedan slutet af 1100-talet var det gängse tecknet för [æ]. (Snædal 2002, 158)

[The use of the runic form ᚥ (occasionally reversed ᚦ) in the younger inscriptions indicates influence from the Danish written language and that the pronunciation had possibly begun to approach Da. [æ]. The forms of the rune also indicate some contact with Danish and possibly Swedish runic tradition, where ᚥ was the common sign for [æ] from the end of the 1100s.]

Thus ⟨æ⟩ in iemn, lesa, and prestr may reflect a change in pronunciation, considering the modern forms jämnn (a side-form of jamn), läse, and präst. The vowel in OGu. sēþ is long, however, and either remains a long closed monophthong [eː] (in the southern parishes of Gotland) or becomes a diphthong, either closed [eːɪ] or open [eɪ], [ei], or [æi]. The use of ⟨æ⟩ in half the tokens of sēþ should then be considered influence from Da. sed; by extension, the other lexemes with ⟨æ⟩ are best argued to be taken from Bilefeld’s native language, Da. jævn, lase, and preest.

Unlike ⟨æ⟩, the grapheme ⟨ø⟩ represents a distinct phoneme in Old Gutnish, occurring in loanwords such as högsl neut ‘support’ and øl neut ‘beer’. The diphthong commonly spelled ⟨oy⟩, which developed into [ɔi] (Gu. āi) beginning sometime around the thirteenth century (cf. Snædal 2002, 200 et passim), may likewise have been pronounced with a front rounded ø-vowel as [ɔy] or [œy] in early Old Gutnish. Despite this, ⟨ø⟩ and its allograph ⟨o⟩ are less common than ⟨æ⟩ in Codex B, occurring in only about half as many tokens.

Loanwords with /ø/ are typically written with ⟨o⟩, though ⟨ø⟩ is found in two tokens: 3 sg pres subj högsl (hogsli) 27v15 ‘give support’ and nom sg øl ⟨φɔl⟩ 32v9 ‘beer’. The latter loanword is found in one other token, gen sg øls ⟨oools⟩ 32v13 (with doubling of the vowel due to secondary lengthening; §4.3.5) and occurs frequently in the Statutes of St. Catherine’s Guild, spelled variously as ool, øl, ööl, and öel. The vowel quality of Gu. øl further indicates a loanword (cf. Gustavson 1940, 197). OGU. högsl neut ‘support’ and högsla wk vb ‘to give support’ are found in nine tokens with ⟨o⟩, though the quality of the vowel is supported by evidence from the German manuscript, which writes ⟨φ⟩ in multiple tokens, including the rubric “høgsl oc ib” G 13va27 [support and employment] for the subchapter in Chapter 26.  

58 Landsmålsalfabetet [øː], [εː], [ɛː], [œː].
59 Note, for example, the spelling ey in runic inscriptions from the twelfth through thirteenth centuries (Snædal 2002, 201).
60 Cognates of OGU. högel and högsla are not known in other Nordic languages. Previous scholars agree the Old Gutnish must be a loan, pointing to MLG högen ‘to please, to comfort’ (e.g. Schlyter...
4.3. VARIATION IN CODEX B

Twice ⟨ø⟩ is found for expected ⟨oy⟩ in Codex B: DAT SG FEM ainloyptri ⟨ein-løptri⟩ 28r6 ‘unmarried’ and DAT SG ògøymslu ⟨ògømslu⟩ 17v6 ‘negligence’. The first token is in the elder codex as ⟨einloyptri⟩ A 24v17 (with an unexpected rendering of ai; see §4.3.4 and Pipping [1901], 95), while the second is a hapax in B (§6.1.2).

One token, 3 SG PRES doyr ⟨døyr⟩ 5r7 ‘dies’, may point to a pronunciation [øy] or [œʏ] of the diphthong typically given as ⟨oy⟩, though the form may also be influenced by Da. dør. In Guta saga, the token ACC SG oy ⟨oy⟩ A 44r4 ‘island’ could be read ⟨øy⟩ (cf. Pipping [1905-07], 63 fn. 2), providing another example of this fronted vowel, although the hairline stroke through ⟨o⟩ may instead belong to the following ⟨y⟩; see Figure 4.1.

Finally, true Danish influence can be found in three tokens of OGU. yfir PREP and ADV ‘over, above’: ⟨øffuir⟩ 19v10, 22v14, 62 ⟨offuer⟩ 19v14. Only the final token aligns with Bilefeld’s orthography: in the Danish ordinances, we find 7 tokens of Da. over spelled ⟨offuer⟩. In Old Danish, the form øver (yver, etc.) also occurs (cf. Brøndum-Nielsen [1928-73], I, 311-315) and may be the source of the tokens in the β recension.

4.3.4 ⟨ei⟩ and ⟨ey⟩ for [ai]

The Old Gutnish diphthong ai (from PGmc. *ai) is typically spelled ⟨ei⟩ or ⟨ey⟩ in Codex B, whereas Codex A generally spells the diphthong ⟨ai⟩. The digraph ⟨ai⟩ is found in 45 tokens in Codex B, though is limited in its distribution in the younger codex.

⟨ai⟩ in Codex B

Eight tokens of ⟨ai⟩ are found in marginal notes in Codex B, half of which are found in the marginal note on 41r: ADV ai ⟨ai⟩ ‘not’, ACC PL MASC flairin ⟨flairin⟩ ‘more’, NOM PL MASC þair ⟨thair⟩ ‘they’, and GEN PL MASC þaira ⟨thaira⟩ ‘their’. In other marginalia we find ai ⟨ai⟩ 25r ‘not’, GEN SG ains ains ⟨ains⟩ 9r in the phrase útan þí at ains “unless”, NOM SG leggbain ⟨legbain⟩ 21v ‘shinbone’ and DAT PL FEM tuaim

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Note: The footnotes and references are not fully transcribed but are provided for context. These are not essential to understanding the main text and have been omitted for brevity.
(twaim) 21v ‘two’. While the notes on 9r, 25r, and 41r may derive from Codex A (§3.3.1, §3.3.5), the note on 21v lacks a corresponding reading in the three other known recensions.

Four tokens are found in two lexemes in Chapter 24 which, as argued in §3.1.3, may derive from Codex A: DAT SG NEUT ainu ⟨ainu⟩ 23v8, 10 ‘one’ and ACC PL NEUT flairi ⟨flairi⟩ ‘more’. Conversely, ⟨ei⟩ is found in three tokens in the same chapter: DAT PL tuaim ⟨tweim⟩ 23v11, 13 ‘two’ and GEN PL þaira ⟨teira⟩ 23v8 ‘their’.

Otherwise the use of ⟨ai⟩ is limited lexically: OGu. aiga str vb ‘to own’ is found in the INF aiga ⟨aiga⟩ 50v16, while the related substantive aiga FEM ‘property’ is found once as ACC PL aigur ⟨aigur⟩ 33v15.

Finally, 30 tokens of the demonstrative pronoun are rendered ⟨thaim⟩ or ⟨taim⟩ instead of NOM SG FEM OF NOM-ACC PL NEUT paun (OSw. þøn) due to the misreading of minims. Pipping (1901, 79) considers the possibility that Bilefeld confused paun and DAT þaim partly because dative forms had started to take on accusative function, already evident in Codex B. However, ⟨t(h)aim⟩ in Codex B almost always corresponds with ⟨þaun⟩ in Codex A. In a single exception, Codex A incorrectly has ⟨þaim⟩ A 5r10 for NOM SG FEM paun, in reference to fyrska FEM ‘custom’:

B Teth ier nw thi nest at bloot ier man|nom mikit forbudit, oc fyrscha all | 'thaim’ som heydnufylgr. (4r12-14)

‘This is now the next: that heathen sacrifice is strictly forbidden, and all the old customs that follow heathendom.’

This confusion of NOM paun and DAT þaim in Codex A cannot be due to the dative taking over the accusative function, nor is it a common error, as the form in Codex B points to an exemplar with ⟨þaun⟩.

That Bilefeld consistently read paun as þaim is possible, as may be the case for the marginal note “fyri thaim” 7v [for them], which in Codex A reads “fyri þaun” A 7r8 (§3.3.5). On the other hand, if Bilefeld’s exemplar had written both ⟨þaun⟩ for paun and ⟨þaim⟩ for þaim, the two forms would have completely merged in Codex B as þaim. Instead, the use of ⟨ei⟩ or ⟨ey⟩ for ai must predate the misreading of paun as þaim, indicating the exemplar manuscript β1470 wrote the diphthong ai as ⟨ei⟩ or ⟨ey⟩, as in Codex B.

⟨ei⟩ and ⟨ey⟩ elsewhere in the corpus

While Codex A generally spells ai with ⟨ai⟩, we also find ⟨ei⟩ in a few exceptional instances (cf. Pipping 1901, 91-95): DAT SG FEM ainloyptri ⟨einloyptri⟩ A 24v17 ‘unmarried’, NOM Farþaim ⟨farþeim⟩ A 10v16 ‘Fardhem’, PTC ACC SG FEM framraidda

Note also the use of final ⟨u⟩, which is normally spelled ⟨o⟩ following ⟨n⟩; cf. §3.2.4.
The numeral 'one', on the other hand, is rarely abbreviated (partly due to possible confusion with OGu. *ī prep* ‘in’), explaining why the scribe of Codex A consistently writes the diphthong of OGu. *ān* (stem *ain-*) as *ai*, with the single exception in the compound *einloyptri* [Pipping 1901, 95 fn. 1].

Within the runic corpus *ei* for expected *ai* appears infrequently, and notably all examples given by Snædal ([2002], 199) are inscriptions from the northern riding of Gotland, which may speak for a regional difference in pronunciation: *einn* G 249; *leiknar, leikū* G 309; *sihleiker, stein* G 322; *reisa* G 325. No examples are found in the runic calendars.

In the Statutes of St. Catherine's Guild, the diphthong is found as *ai, āi, āy, ei,* and *ey,* e.g. 3 sg pres *aiger* (var. *āiger*) StSC 26 ‘has’; 3 sg pres subj *rāine* StSC 40 ‘clean’; dat pl *fleirom* StSC 19 ‘more’; *ey* (var. *āy*) StSC 15 ‘not’. Forms with a monophthong are also found, likely due to influence from the mainland: dat *twem* StSC 18, 73 ‘two’; nom pl masc the StSC 48 ‘they’ and dat them (var. *thom*) StSC 3 < Da. *de, dem ‘they’* (OGu. *þair, þaim*).

Finally, both the German and Danish translations of *Guta lag* may derive from exemplars with *<ei> or *<ey>*. In the German manuscript, we find OGu. *hainfrifr* masc ‘homestead sanctity’ given as *heym vrede* G 5rb24. Although both individual components are German (MLG *heim* ‘home’, *vrēde* ‘peace, sanctity’), the compound is clearly Old Gutnish and requires explanation in the manuscript: “das ist...
hûs vrede” G 5rb6 [that is sanctity of the house]. In the Danish manuscript, OGu. *laigu-lenningr* masc ‘tenant’ is given as ⟨leigolenninger⟩ D 5r18; again, the Old Gutnish term requires explanation in the manuscript: “det er den som flytter | aff en sogn y en annen” D 5r18-19 [that is the one who moves away from one parish into another].

**Origin of ⟨ei⟩ and ⟨ey⟩ in Codex B**

It should not be surprising that a Danish-born, German-educated priest such as David Bilefeld would spell the diphthong [ai] as ⟨ei⟩ or ⟨ey⟩, as this was the usual spelling in both German and Danish. Nevertheless, this spelling can be traced back to the exemplar manuscript β1470, if not further back, based on three pieces of evidence.

First, the tokens with ⟨ai⟩ in marginal notes indicate Bilefeld copied ⟨ai⟩ as such. As ⟨ei⟩, ⟨ey⟩ is likely to have been Bilefeld’s orthographic norm, these tokens with ⟨ai⟩ cannot be attributed to scribal slips and must then derive from an exemplar. On the other hand, this limited distribution of ⟨ai⟩ indicates the main exemplar did not use such a spelling.

Second, the confusion of **nom sg fem, nom-acc pl neut** þaun and **dat** þaim must have arisen after ⟨ai⟩ had come to be spelled ⟨ei⟩, ⟨ey⟩; otherwise, þaun > ⟨þaim⟩ would have merged with original þaim and would be spelled with ⟨ei⟩, ⟨ey⟩ in Codex B.

Finally, evidence from the rest of the corpus shows ⟨ei⟩, ⟨ey⟩ were commonly used to indicate the Old Gutnish diphthong ai. That the runic material shows a preference for ei in the Northern Riding, where Bilefeld was provost at the time he copied Codex B, could point to a Northern pronunciation and may tentatively place the β manuscript tradition in this area of Gotland.

### 4.3.5 Doubling of Long Vowels

The practice of doubling vowel signs to indicate length increased over time in both Danish and Swedish manuscripts and it is no surprise that we find far more instances of this practice in Codex B than in the elder codex. Only a handful of examples can be found in Codex A, whereas in B any long vowel can be found

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67 See e.g. Brandum-Nielsen ([1928-73], I, 61) and Wessén ([1965], 32).

68 Pipping ([1905-07], lii) lists nine examples where long vowels are written double in Codex A: **nom sg hān** ⟨haan⟩ A 2v4, 3r2 ‘she’; **nom sg lās** ⟨laas⟩ A 36r17 ‘latch, lock’; **adv sēn** ⟨seen⟩ A 6r6; **dat sīr** ⟨siir⟩ 4r10, 6r20, 15r2 ‘him, her, it (refl pron)’; **nom pl hár** ⟨haar⟩ 21v9, 48r6 (in Guta saga) ‘they’. A further three instances of doubled vowel signs do not correspond with a long vowel: **nom sg Masc hinn** ⟨hiin⟩ A 15v4 ‘the (other)’, which Pipping ([1905-07], xxxv, lii) explains as pure ditography, though a closer inspection of the manuscript shows the scribe initially wrote ⟨hn⟩, having added hairlines above the minim in ⟨n⟩ to indicate ⟨ii⟩; **acc sg mihsumar** ⟨mipssu|mumar⟩ A
written double, with the exception of ğ.

Wessen (1965, 52) notes the Swedish practice of doubling vowel signs occurs most frequently in word-final position and commonly in word-initial position. In inlaut, doubling is more common in closed (especially final) syllables than in open, non-final syllables.

The pattern in Codex B is similar to that describe by Wessen (1965), though not entirely the same. Word-final doubling is only found in three lexemes, and may be indicative of Danish influence: 3 sg pres mâ ‘may’ is typically spelled ⟨ma⟩, being found in 52 tokens. Two tokens are found spelled ⟨maa⟩ 12r14, 19v10, however, and may be traced to Bilefeld, who always spells Da. mâ as ⟨maa⟩ in the later Danish ordinances (7 tokens). OGu. nū ADV ‘now’ is found almost equally spelled ⟨nu⟩ (5 tokens) and ⟨nw⟩ (6 tokens). Whether the doubled spelling derives from Bilefeld or was already found in the exemplar manuscript is unclear; the later ordinances only have two tokens of Da. nū, both spelled ⟨nu⟩. Finally, the single token (saa) 4r18 for OGu. so ADV ‘so, thus’ is taken by Pipping (1905-07, lxxxvi) to be a Danicism, though significantly Bilefeld has corrected the token from an original ⟨som⟩. In the later ordinances Da. så is spelled both (saa) (8 tokens) and ⟨so⟩ (7 tokens).

In initial position, doubling of long vowel signs is only found in forms and derivatives of OGu. ût ADV ‘out’. As a simplex or prefix, ût is spelled ⟨wt⟩ in the majority of tokens – 15 in total – being found spelled single once as ⟨vt⟩ 40r8 in the main text, and once ⟨ut⟩ 25r in a marginal note. The derived form ûtan ADV and CONJ ‘without; but, unless’ is most frequently spelled ⟨vtan⟩ (66 tokens) plus two tokens with ⟨u⟩, while a single token of the conjunction is spelled double as ⟨wtan⟩ 50v3. OGu. ûti ADV ‘outside’, on the other hand, is more commonly found spelled double as ⟨wti⟩ (5 tokens), being found only once spelled single as ⟨vti⟩ 12r6. This practice is in line with Bilefeld’s Danish orthography; in the later ordinances we find Da. unde spelled ⟨wdj⟩ twice, ⟨wti⟩ in eight tokens, but ⟨vde⟩ G 41v2 in only a single token.

Doubling of long vowels in non-final open syllables is rare in Codex B, in line with the Swedish practice described by Wessen (1965). With the exception of OGu. ûtan and ûti mentioned above, whose six tokens with ⟨w⟩ may be due to their connection with ût, only a single token of a long vowel spelled double in an open syllable is found: dat sg bōli ⟨boolj⟩ 13r11 ‘farm’. When in a final syllable, o is spelled ⟨oo⟩ in two tokens of OGu. bōl, including nom sg ⟨bool⟩ 13r3 on the same page, which may have influenced the anomalous spelling ⟨boolj⟩. However, the form is more likely due to influence from 3 sg pres bōr ⟨boor⟩ 13r14 ‘lives’ found on the following line.

9r18-9v1 ‘midsummer’, where the dittography is due to the page boundary (1905-07, xxxiv); 3 sg pres subj sīi ⟨sii⟩ A 11r10 ‘see’, which is disyllabic (Pipping 1905-07, lii).

OGu. ût- is found as a prefix in e.g. útlendingr masc ‘foreigner’, útgangin ptc ‘passed’.
Doubling in closed syllables

Otherwise doubling of long vowels is mostly confined to closed, frequently final, syllables. Long ā is the most common vowel to be written double, and is typically found in lexemes which have a close cognate in Danish (see Table 4.7). In the later Danish ordinances Bilefeld writes these cognates\(^70\) with ⟨aa⟩ in all positions, not only closed final syllables, e.g. ār ⟨Aar⟩ G 33v16, året ⟨Aarit⟩ G 41r20, få ⟨faa⟩ 35v10. Were Bilefeld responsible for the doubling of ā in these lexemes, we should expect more examples in final position and open syllables, which we do not find; the doubling of ā then likely derives from the exemplar manuscript β1470.

Bilefeld also frequently writes ⟨ee⟩ in the later Danish ordinances, though most tokens are cognates with an Old Gutnish lexeme containing the diphthong ai, e.g. Da. sten, OGu. stain ‘stone’. In Codex B only two lexemes are found with ⟨ee⟩ for long ē in a closed monosyllable: ēt fem ‘family, lineage’ (1/1 token) and þrēl masc ‘slave, thrall’ (2/24 tokens). That OGu. ēt contained a long vowel is evident not only in the DAT SG ēt ⟨eet⟩ 39r2 in Codex B, but also in the German and Danish translations, where we find the Old Gutnish term transferred over as ⟨eet⟩ G 20va16, D 41r8, pointing to exemplar manuscripts with doubled ⟨ee⟩. Doubling of ⟨tt⟩ in the corresponding token ⟨ett⟩ A 32v18 in the elder codex is likely a scribal error, as geminate *tt simplified to t after long vowels (§4.1.1); all four tokens of GEN SG ētar are spelled with a single ⟨t⟩ intervocally, i.e. ⟨etar⟩, in both Gutnish codices.\(^71\)

Pipping (1905-07, lv) argues the doubling of final ⟨ll⟩ in OGu. þrēl in the Gutnish codices to indicate a shortening of the vowel. Final l is written double in 4/13 tokens in Codex A and 10/22 in B, in both the NOM SG (cf. Olcel. þrāl with ll < *lr) and ACC SG (Olcel. þrāl). The two tokens (treet) in Codex B speak against a

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\(^70\) Four of the five Danish cognates are found in the ordinances, the only missing item being Da. lås ‘lock’. Although Da. få ‘to get, to receive’ is not found in the 3 sg pres, the subj ⟨faa⟩ is found twice; hår is found in the compound hår-grab ‘hair-grabbing’.

\(^71\) The German manuscript was likely translated from an Old Gutnish original with ⟨ee⟩ in non-final syllables in the tokens of GEN SG ētar, as we find double ⟨ee⟩ in “būten der eet” G 20va11 for ētar ētar [outside the family] and “eetar manne” G 20va7 for ētar menn [family members], as well as scribal errors pointing to ⟨ee⟩ in “eyd mann” G 20rb4 for ētar mannum [family members] and “echte manne schra” G 14rb19 (lit. ‘real personal register’) for ētar manna skrā [family register].
shortening of ĕ: as with the doubling of ⟨ll⟩, these tokens occur both in the NOM SG and ACC SG. A long vowel furthermore survives in Gu. treil (found in the phrase arbeit sum an treil “to work like a slave”; cf. [Gustavson 1918-1943], s.v. ‘träl’). As neither codex is consistent with its spelling of final l < *lk – Codex A, for example, writes 3 SG PRES vil ‘will; wishes’ (OICel. vill) with single ⟨l⟩ in 35 tokens, double ⟨ll⟩ in nine – it is unclear whether this final l was long or short. The stem-vowel ĕ, on the other hand, was undoubtedly long.

Long ĩ is written double in five lexemes: lif neut ‘body’ (3/3 tokens), 3 SG PRES sîr ‘sees’ (1/1 token), DAT sîr refl pron (5/16 tokens), skîr adj ‘guiltless’ (1/8 tokens), NOM SG MASC þrîr num ‘three’ (7/8 tokens). Doubling in these tokens is almost always written ⟨ii⟩ (the sole exception being skîr), which is not found in Bilefeld’s orthography in the Danish ordinances, where ĩ is occasionally written ⟨y⟩, e.g. ⟨syn⟩ for Da. sin ‘his, her, its’. This use of ⟨ii⟩ for long ĩ likely derives from the exemplar manuscript β1470. On the other hand, Bilefeld frequently writes ⟨y⟩ for Da. i ‘in’ (15/20 tokens in the later ordinances); that six of the 180 tokens of OGu. ĩ are also spelled ⟨y⟩ can readily be attributed to Bilefeld.²

Long ō is likewise often doubled in Codex B, though this cannot be attributed to Bilefeld, who never writes ⟨oo⟩ in the later Danish ordinances; instead, doubling of ⟨oo⟩ must have already occurred in the exemplar manuscript β1470. Doubling in closed syllables is found in OGu. bōt neut ‘(heathen) sacrifice’ (1/1 token), bōl masc ‘farm’ (2/9 tokens), bōt fem ‘fine, fee’ (14/16 tokens), 3 SG PRET fōr ‘went’ (1/1 token), bōr masc ‘adultery’ (3/5 tokens), and sōl fem ‘sun’ (1/2 tokens).

Apart from OGu. ūt adv ‘out’ and derivatives mentioned above, long ū is written ⟨w⟩ in closed syllables in three lexemes: fiūrtān num ‘fourteen’ (1/1 token; see also §6.2.4), full adj ‘foul; guilty’ (3/3 tokens), and hūs neut ‘house’ (2/15 tokens). Bilefeld spells Da. hús ‘house’ with ⟨w⟩ in 5/7 tokens in the later ordinances, and may be responsible for the two tokens of OGu. hūs with ⟨w⟩.

**Secondary lengthening**

Short vowels are lengthened secondarily in Gutnish as a result of a quantity shift affecting light syllables (short vowel followed by a short consonant) when word-final (VC) or followed by a vowel (VCV) or resonant (VCR), as seen in Table 4.8 (cf. Gustavson 1948, 107ff.).

For Old Swedish, Riad (2002a, 1103) notes the secondary lengthening of short vowels began in monosyllables (VC) around 1350, having later spread to polysyllables. In Codex B we find a handful of light monosyllables whose originally short vowels are written double, indicating traces of secondary lengthening:

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²Doubling in an open syllable is found in the foreign name Simon in the gen ⟨Symonis⟩ 53r17, found twice with ⟨i⟩ as ⟨Simonis⟩ 49v16, 53v6.

³One token of single ⟨o⟩ is in the compound bôrdombr masc ‘adultery’.
Interpreting the tokens with ⟨aa⟩ as secondary lengthening presents no problem, as lengthened /aː/ < a and original /aː/ < ā merge in Modern Gutnish. The tokens with ⟨ii⟩, on the other hand, present a chronological problem: secondary lengthening of i must have occurred after the diphthongization of long į > äi (see Gustavson 1940, 13ff.), as the two phonemes are kept distinct in Modern Gutnish. The earliest evidence of the diphthongization of long vowels in Gutnish is ē > öi, which began in the fifteenth century (Snædal 2002, 198), though there is no evidence for the diphthongization of į > äi prior to the early sixteenth century (Pipping 1901, 89). As noted above, the use of ⟨ii⟩ for long į is unusual for Bilefeld, and should be argued to have been present in the exemplar manuscript from 1470, thus prior to the evidence of this diphthongization.

The loaned phoneme /ø/ is always long in the modern language (Gustavson 1972-1986, xi), and may have been loaned in as phonetically long in OGu. øl, which would explain the doubling of the vowel in the token gen sg øls ⟨ools⟩ 32v13, despite not being in a light syllable.

Potential homographs

Doubling of ⟨aa⟩ is maintained with some consistency in two lexemes to distinguish them from near-homophones with short a. OGu. bān pron ‘she’ (OICel. bôn) is spelled ⟨haan⟩ in 57 tokens in the nominative singular, thus avoiding homography with OGu. hann pron ‘he’ (OICel. hann), which is always spelled ⟨han⟩ in the nominative and accusative singular. In the elder codex bān and hann are kept distinct by the doubling of -nn for the masculine pronoun, though as shown above (§4.1.3), final geminate -nn is almost never indicated in Codex B. Confusion of bān and hann occasionally occurs in both codices, and must have occurred in earlier codices of Guta lag as well, as confusion of ‘he’ and ‘she’ is found in the German

\[\text{Table 4.8: Secondary lengthening in Gutnish compared with Standard Swedish and Elfdalian.}\\
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<table>
<thead>
<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>VC</td>
<td>dag(r)</td>
<td>dag /daːg/</td>
<td>dag /daːg/</td>
</tr>
<tr>
<td>ĪCV</td>
<td>gierā /gæːræ/</td>
<td>göra /jɔːra/</td>
<td>djära /dʒærↄ/</td>
</tr>
<tr>
<td>kuma</td>
<td>kumā /kuːmæ/</td>
<td>komma /komːa/</td>
<td>kum-Nazi /kum-Nazi/</td>
</tr>
<tr>
<td>ĪCR</td>
<td>selia</td>
<td>sälā /sæːlæ/</td>
<td>sälja /sælːja/</td>
</tr>
</tbody>
</table>

34 Changed from ⟨at⟩.
and Danish translations. In the following provision, for example, Codex B and the
Danish translation both have the correct reading, while both A and G confuse the
pronouns, though in different places:

B  Tha | en kuna kenir ey man, oc schir | schutar tan sik vm fyrsta dyger, si|dan 'haan'
til Byar komber: oc lads | sidan haffua kent man, sidan len|gra ierfram gangit: ta
wers 'han' | med xij. manna eydi, fyri theiri | som ey ier haffandi (30v6-13)

‘When the woman does not acknowledge the man, though declares her case on the
first day after she comes to town, and later claims to have known the man when
more time has passed, then he may defend himself with a twelve-man oath, if she
is not pregnant.’

‘haan”han’ ] hann, hann A 27r11, 13; sy, sy G 16rb27, 16va1; hon, han D 33v2, 5.
Perhaps unsurprisingly, the confusion of hān and hann occurs especially in provi-
sions which discuss both men and women. In the following example, the confusion
of the pronouns must have occurred prior to the copying of Codex B, as the fol-
lowing adjective is inflected for the new (incorrect) pronoun:

B  En barn fydin | teyr som hogsl eyga vp taka: fad
e | ella Broder en 'han ogipt ier’
(29r4-6)

‘But they who take up child support feed the child: the father or brother if she
is unmarried.’

‘han ogipt ier’ ] han ogipt | ier A 25v13-14; sy nicht beraten ist G 15va7; hon
vgífft er D 31r10.
The addition of the nom sg masc ending -r was likely influenced the following 3
sg pres ier, though it is nevertheless clear Bilefeld has written “if he is unmarried”
rather than “if she is unmarried” as found in the other three codices.
OGu. þār fem pl pron ‘they’ (OIcel. þér) is distinguished from þar adv ‘there’
(OIcel. þar) only in the length of the vowel; in Codex A these two lexemes are
written identically as ⟨þar⟩, with the exception of two tokens ⟨þaar⟩ 21v9, 48r6 (in
Guta saga) for the pronoun ‘they’. Codex B, on the other hand, distinguishes
þār and þar by writing the pronoun with ⟨aa⟩ in ten tokens. Confusion — or perhaps
blending — of the two lexemes nevertheless occurs in two examples:

B  En men wilia | henne mistroa om, oc ‘engar hafuer | haan taar witnis konur wider,
som’ | med henne waro ta en haan i Barnfa|rom war (2r15-19)

‘If men wish to disbelieve her, and she does not have (the) female witnesses (there/they)
who were with her while she was in labor.’

‘engar hafuer | haan taar witnis konur wider, som’ ] engar hafr || han uittis cunur
þar sum A 3r19-3v1, sy keyne czûgwibe hat dy G 1va29; hon | haffuer ingin vit-
nisquinner som D 4v6-7.
Neither G nor D have included þār or þar in the translation, which Codex B clearly interprets as a pronoun ‘they’, whereas in Codex A either ‘they’ or ‘there’ are possible interpretations (Pipping 1905-07, 4 interprets the form in A as ‘they’).

In a second example, Codex B has interpreted an original þār as þar:

\[ B \quad \text{Gifftir } | \text{fadir son sen: doyr sonin oc leффer dy|trir ept} \text{ sich: tha schulu 'tar' sithia } | i \text{ karls schauti, oc Bida luta senna (24r21-24v3)} \]

‘If a father marries off his son: if the son dies and leaves behind daughters, then they (there) sit in the householder’s [i.e. the grandfather’s] care and await their inheritance.’

The original reading is preserved clearly in all other manuscripts, including Codex A, which normally does not distinguish þār and þar.

### 4.3.6 \( u/n \)-Confusion

Confusion of minims is not uncommon in Codex B. Especially frequent is the confusion of the two-minim graphs \( ⟨n⟩ \) and \( ⟨u⟩ \). By the mid-fifteenth century Danish manuscripts began to distinguish \( ⟨u⟩ \) from \( ⟨n⟩ \) by adding a diacritic bow (Kroman 1943, 63) as we find in Bilefeld’s script (§ 2.1.1); it is thus possible the exemplar manuscript \( β1470 \) also used \( ⟨ū⟩ \), which would push the confusion with \( ⟨n⟩ \) further back in the \( β \) recension.

Some confusion of \( ⟨u⟩ \) and \( ⟨n⟩ \) in Codex B can be considered pure slips, such as ACC SG MASC huarn (hwaru) 18v18, 22r3, 25r17 ‘each’; the correct form also occurs as \( ⟨hwaru⟩ \) 10v19, 51v4. Other slips include PTC NOM PL MASC gangnir (ganguir) 3v13 ‘gone’ and DAT SG kyrkiu (kyrkin) (interpreted as DEF?) 2v14 ‘church’.

Elsewhere entire paradigms have merged or lexemes reinterpreted in the younger codex due to the confusion \( ⟨u⟩ \) and \( ⟨n⟩ \). The synonymous OGu. aiga and aign, both FEM ‘property’ (OIcel. eiga, eign), have nearly completely merged in Codex B (see Table 4.19). Only in the ACC PL is aigur (from aiga) distinguished from aignir (from aign), though one token (eygnir) 8r2 for aign corresponds with \( ⟨aigur⟩ \) A 7r15 in the elder codex. The use of \( ⟨a⟩ \) for \( u \) in the ACC SG aigu (eygo) 39r17, which corresponds with \( ⟨aign⟩ \) A 32v14 in the older codex, suggests this confusion was already present in the exemplar manuscript. Finally, one reading in Codex B has reversed the substantive meaning ‘property’ and OGu. aiga vb ‘to own’; the correct reading is found in A:

\[ A \quad þair sum 'aign \quad | \text{aighu a } \text{fasta'} (29v6-7) \]

they who property own on close

‘they who own adjacent property’
4.3. VARIATION IN CODEX B

Table 4.9: Paradigms of OGu. *aign and *aiga ‘property’ as found in Codex B.

<table>
<thead>
<tr>
<th></th>
<th>Codex B</th>
<th>aign</th>
<th>aiga</th>
</tr>
</thead>
<tbody>
<tr>
<td>NOM SG</td>
<td>⟨eygu⟩</td>
<td>aign</td>
<td>aiga</td>
</tr>
<tr>
<td>ACC SG</td>
<td>⟨eigu⟩ (eygu) (eygo)</td>
<td>aign</td>
<td>aigu</td>
</tr>
<tr>
<td>DAT SG</td>
<td>⟨aigu⟩ (eigu) (eygu)</td>
<td>aign</td>
<td>aigu</td>
</tr>
<tr>
<td>GEN SG</td>
<td>⟨eygur⟩</td>
<td>*aignar</td>
<td>*aigur</td>
</tr>
<tr>
<td>NOM PL</td>
<td>⟨eygur⟩</td>
<td>*aignir</td>
<td>aigur</td>
</tr>
<tr>
<td>ACC PL</td>
<td>⟨a’ygur⟩ (eigur)</td>
<td>aignir</td>
<td>aigur</td>
</tr>
<tr>
<td></td>
<td>⟨eygnir⟩</td>
<td></td>
<td></td>
</tr>
<tr>
<td>DAT PL</td>
<td>⟨eygnom⟩</td>
<td>aignom</td>
<td>aigum</td>
</tr>
<tr>
<td>GEN PL</td>
<td>⟨eygna⟩</td>
<td>aigna</td>
<td></td>
</tr>
</tbody>
</table>


OGu. *rófa fem ‘turnip’ (Olcel. *rófa) is only attested in the compound *rōfn-akr masc ‘turnip field’, which is consistently spelled with ⟨u⟩ for n in Codex B: DAT PL ⟨Rofu Akrom⟩ 51r8, 57r14, GEN SG ⟨Rofu akers⟩ 51r10, ⟨Rofu ackers⟩ 51r13. The form ⟨rofu⟩ A 1vb5 is also found in the table of contents in Codex A, and could be interpreted as a GEN SG *rófu with regular loss of final -r in compounds. However, the main text of the elder codex uses the form ⟨rofn⟩ A 39r17, 19, 39v1, with n from the GEN PL inflection of weak nouns (Söderberg [1879], 40 fn. 2) with syncope of final -a.5 In Old Swedish laws, the GEN PL is used in compounds with akér masc ‘field’ or ruþa, ryþia fem ‘clearing’, e.g. ⟨rofnæ⟩ in Upplandslagen (Schlyter [1834], 271) and ⟨romna⟩ in Västmannalagen (1841, 163) with regular fn > mn.

Finally, OGu. þau adv ‘though’ (Olcel. þó) appears only once spelled ⟨thau⟩ 12v17. All other occurrences in Codex B are spelled ⟨tan⟩ or ⟨than⟩ and thus indistinguishable from OGu. þan conj ‘than’.

1. Uumlaut

Old Gutnish *-umlaut has been widely discussed, especially during the first half of the twentieth century. Most commonly noted within scholarship is the presence

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5Syncope of final -a is not regular in Old Gutnish, but occurs in the first member of another compound, namely GEN PL *gutna in gutnalþing, the name of the Gotlandic general assembly found in Guta saga as (gutnal þing) A 45v13 and suggests a regular simplification of *-a#–a- > -a- in compounds. This preservation of an older GEN PL *gutna (OGu. guti ‘Gotlander’, GEN PL guta) was first proposed by Bugge (1891–1903, 152). Lindroth (1913) rejects the parsing of gutnalþing as *gutna alþing ‘general assembly of the Gotlanders’, proposing instead *Gutnal þing ‘Gutnal assembly’. The place-name Gutnal, Latinized Gutnalia in e.g. the monastery Sancta Maria de Gutnalia, he derives from *gutna ‘Gotlanders’ + *al ‘holy place’ < PGmc. *alb- (Goth. albs, OE ealh). Either interpretation nevertheless involves the syncope of final *-a in *gutna.
of elder i-umlaut in light syllables, in stark opposition to the rest of Old Nordic, where syncopated “i” only affects a preceding long syllable. Thus elder i-umlaut is visible in all North Germanic reflexes of PGmc. *fardi- ‘journey’ (OICel. ferð, OSw. førp, OGu. førp), while among reflexes of PGmc. *stadi- ‘place’ i-umlaut is only found in Gutnish (OICel. staðr, OSw. staþer, OGu. stþr).

Generalizing Old Gutnish as having “more instances of i-umlaut than in other Scandinavian languages” (Peel 2015, 272) provides neither a complete nor an accurate account of the material. Instead, Old Gutnish i-umlaut can best be characterized by synchronic variation on the one hand and a strong tendency toward paradigm neutralization on the other. Leveling is especially prevalent in the verbal system, where the presence or absence of i-umlaut in the inf is analogically introduced to the rest of the paradigm, e.g. 3 sg pret segþi, neut ptc segt (OICel. sagði, sagt) from segia ‘to say’; 3 sg pres takr, pret subj tôki (OICel. tekðr, tôki) from taka ‘to take’; neut ptc kaupt (OICel. keypt) from kaupa ‘to buy’.

Variation of forms with and without i-umlaut occurs between the two Gutnish codices, with neither manuscript showing a specific preference over the other. However, variation frequently occurs in sounds whose graphemic representations may have been confused or copied incorrectly, making it difficult to distinguish graphemic from phonetic variation. The present section examines three such instances: variation of a with (umlauted) e, u with (umlauted) y, and au with (umlauted) oy.

**Variation a : e**

Variation of ⟨a⟩ and ⟨e⟩ in the two Old Gutnish codices can have arisen due to mere copy error or slips, although instinctively we should expect a misreading of these two letters to only be possible, or at least more likely, in a cursive or hybrid script with a single-story ⟨a⟩. This would mean Codex B – whose exemplar manuscript β1470 is likely to have been written in such a script, considering the year of production – is more likely to contain an erroneous ⟨a⟩ or ⟨e⟩ than Codex A, written in a Gothic bookhand with a two-story ⟨a⟩, as its exemplar most likely also was.

Two tokens in Codex B contain a slip of ⟨a⟩ and ⟨e⟩. The first, dat sg bragþi ⟨Bregdi⟩ 10v1 from OGu. bragþ neut ‘moment’, corresponds with ⟨bragþi⟩ A 9v2 in the elder codex. Two tokens ⟨bragþi⟩ A 48v1-2, 4 are also found with the expected vowel in Guta saga.

The second is found in Chapter 1, where the token 3 pl pret segþu ⟨sagdu⟩ 2r11 ‘said’ from OGu. segia wk vb ‘to say’ lacks the expected i-umlaut. While 3 pl pret segþu is otherwise unattested, sg segþi shows the unumlauted vowel from the infinitive

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76 E.g. Pipping (1901, 96; 1904, 18-19), Carlsson (1921, I, 61), Wessén (1965, 18).

77 The past tense forms have also been leveled in Faroese: 3 sg pret keypti, neut ptc keypt from inf keypa < kaupa.
4.3. VARIATION IN CODEX B

has spread to the entire paradigm. The corresponding reading in the elder codes is not segia but rather 3 PL PRET legþu ⟨legþu⟩ A 3r15, which also shows a leveling of the e vowel from the INF leggia wk vb ‘to lay’ (also found in 3 SG PRET leghi). This reading ‘laid’ is further supported by the Danish translation, and is undoubtedly the original reading:

B oc takin henne ord aff bakj som a
an take-3 PL PRES SUBJ her-DAT words-ACC PL off back-DAT SG which on
’sagdu’  
(2r11)
said-3 PL PRET

‘and they take the words off her back which they said [leg. laid] upon her’

’sagdu’] legþu A 3r15; laage D 4v2.

It is unclear whether the ⟨a⟩ vowel in Codex B arose before or after the misreading of ⟨l⟩ as ⟨s⟩; either segþu or legþu could furthermore have been influenced by Danish preterite forms sagde ‘said’ or lagde ‘laid’.

Elsewhere variation between ⟨a⟩ and ⟨e⟩ in the two codices point not to scribal error, but to actual phonetic variation due to i-umlaut or other similar processes.

Three tokens of OGu. draga, drega STR vb ‘to pull, to draw’ are spelled with ⟨e⟩ in Codex B where Codex A has ⟨a⟩: INF ⟨drega⟩ B 12r14, ⟨draga⟩ A 11r7; 3 SG PRES SUBJ ⟨dregi⟩ B 12v6, ⟨dragi⟩ A 11v6; PL ⟨dregin⟩ B 13r6, ⟨drigin⟩ A 11r7. In a fourth token, the opposite occurs: 3 SG PRES SUBJ ⟨drage⟩ B 13r6, ⟨dregi⟩ A 11v16. Finally, Codex A has one token PTC NOM SG NEUT ⟨dregit⟩ A 19v13 in a provision missing from the younger codex. The remaining seven tokens are all spelled with ⟨a⟩ in both codices, as well as the substantive drag neut (found in the compound bá-r-drag ‘hair-pulling’) in a single token in each manuscript.

A variant of OGu. draga with a fronted vowel is unexpected as a reflex of PGmc. *dragan-, which contains no trigger for i-umlaut. Nevertheless, the tokens with ⟨e⟩ point to a form drega, which is continued in Gu. drágā (var. drágä, cf. Gustavson 1940, 73). Similar infinitives with a fronted vowel are found in OSw. dregha (var. dragha) and ONw. drega (Ocel. draga), which Noreen (1904, 164; 1923, 149) explains as a blending of ablaut classes.\(^7\) Such a solution seems ad hoc, especially considering the ablaut row *a-*ō-*ō-*a from Class VI strong verbs (including *dragan-) does not overlap with any other class in any principle part. An alternative solution given by Noreen (1923, 149) for ONw. drega, a leveling of the PRES SG dregr < *dragir with in-umlaut, cannot apply to Old Gutnish, which lacks in-umlaut in the present tense of strong verbs (cf. 3 SG PRES takr ‘takes’). Nor does Old Gutnish display palatal umlaut (cf. OGu. ptc takin vs. OIcel. tekinn ‘taken’), another possi-

\(^7\)Noreen (1904, 1923) speaks of a blending of Classes III (*bindan-) and IV (*beran-) with Class VI, to which *dragan- belongs; however, Class V (*geban-) would be more relevant, considering both Classes V and VI contain stems ending in a single, non-resonant consonant.
ble catalyst for the e-vowel in the Old Norwegian infinitive. The likeliest solution is foreign influence, either from Norwegian or possibly from MLG *drigen (var. *dragen) STR Vb ‘to pull, to draw’.

The commonly cited OGu. *steþr, steþr masc ‘place’ is always found with ⟨e⟩ in Codex B, in a total of five tokens. Codex A, on the other hand, has a token acc sg steþ ⟨staþ⟩ A 26v8 in *Guta lag, as well as three tokens with ⟨a⟩ in *Guta saga, alongside five tokens with ⟨e⟩. Fronting due to i-umlaut must have originated in the pl. *steþir < PGmc. *stadiþ and eventually led to a split paradigm. In the modern language, both Gu. stáð masc ‘place’ and stád masc ‘id.’ survive, while stád masc ‘city’ has two plural forms, stadar and stádar.

The long stem vowel of OGu. bēþir, bāþir pron and conj ‘both’ is non-umlauted ā throughout the paradigm in Codex B. Codex A, by contrast, has ē in most tokens in *Guta lag, with two exceptions: NOM NEUT bāþi ⟨bāþi⟩ A 22r10, DAT bāþum ⟨bāþum⟩ A 19v8-9. The use of ā in Codex B aligns with *Guta saga, which has three tokens (bāþi). I-umlaut in masc bēþir, fem bēþar is unique to Old Gutnish, and must have spread from the neut bēþi (OIcel. bǽði, OSw. bǣþi), of unclear origin.

Today only forms without umlaut survive: masc badar, fem bada, neut badi.

**Variation u : y**

More frequent is the variation between the high back vowel u and umlauted y. Pipping (1905-07, xliii) attributes the recurrent use of ⟨u⟩ in Codex A to an exemplar with a script in which ⟨y⟩ closely resembled ⟨u⟩:


[The archetype of the law seems, for its part, to have had a great similarity between u and y. By this assumption, a uniform explanation is reached for fulgin [B fylin] 7:22. burþi [B byrdi] 10:15. butr [B byr] 14:15. buti [B Byti] 43:22. Note also that fyli in Codex B [51:21] is likely a misspelling for fuli. B 45r shows a change of fyli to fuli.]

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79 I have previously discussed this form in Vrieland (2011, 14-16). Note also that Da. sted neut ‘place’ (pl. steder) and stad COM ‘city’ (pl. steder) arise from a similar split paradigm; cf. Brøndum-Nielsen (1928-73, III, 100-106).

80 The short vowel of gen beggi is nevertheless retained.

81 De Vries (1961, s.v. ‘bǽði’) suggests PGmc. *báiþiu, noting OHG bédia, Asgeir Blöndal Magnússon (1989, s.v. ‘báðir’), on the other hand, considers final -i in OIcel. bǽði to be analogous from þessi neut pl. ‘these’.
Graphemic confusion of ⟨y⟩ and ⟨u⟩ could only arisen, to my mind, in one of two ways. One option is that /u/ was written with the grapheme wynn ⟨ƿ⟩ or vend ⟨ꝩ⟩, which often resembles ⟨y⟩. This option is problematic considering the provenance of Guta lag, as the insular graphemes wynn and vend are limited in Old Nordic manuscripts to Norway and Iceland (cf. Hreinn Benediktsson 1965, 22).

The other possibility is that the sound /y/ was written with a ⟨u⟩-like grapheme, for example a crossed ⟨ʉ⟩, known from early Danish manuscripts (cf. Nielsen 2002, 853-854). Crossed ⟨ʉ⟩ varies with ⟨y⟩ in e.g. the late-thirteenth-century fragments of Valdemars Sjellandske lov (Copenhagen, Arnamagnæan Collection, AM 24 4to) and Knud Juul’s copy of the medical treatises by Henrik Harpestreng from the early fourteenth century (Copenhagen, Royal Library, NKS 66 8vo). This practice of using ⟨ʉ⟩ for /y/ is not known in Sweden; a Gutnish exemplar with ⟨ʉ⟩ may indicate Danish scribal influence on the early manuscript tradition of Guta lag, which was instigated under a Danish archbishop (§ 1.3.1).

Misreading ⟨ʉ⟩ as ⟨u⟩ is then the likeliest explanation for the tokens in Codex A cited by Pipping (1905-07, xliii), as we should expect i-umlaut throughout the paradigms of OGu. byþr fem ‘birth’, byþa wk vb ‘to pay a fine’, and fyþgja wk vb ‘to follow’. An even clearer example is the defective reading ⟨fyþ yr⟩ A 21r18, which in Codex B reads gen sg fyþur (fydur) 24r12 ‘food, nourishment’.

Variation of ⟨u⟩ and ⟨y⟩ in Codex B, on the other hand, always occurs in phonetic environments in which i-umlaut could apply. Söderberg (1879, 17) readily attributes forms of OGu. fuli, fyli masc ‘stolen goods’ with ⟨y⟩ in the younger codex – nom sg (fyli) 45r13, 47r6 – to copy error, which Pipping (1905-07, xliii) also finds probable (“sannolikt”). Noreen (1923, 317-318), on the other hand, finds umlauted variants of masc n-stems in e.g. OSw. klævi (var. klavi) ‘yoke, fork’, skaþi (var. skabi) ‘damage’, as well as OGu. fyli. The Old Swedish forms cited all occur in Västgötalagen, which may point to a development Gutnish shares with Geatish (Sw. Götamål).

OGu. rygr, rugr masc ‘rye’ is found in two tokens in each codex: acc sg ⟨Rygh⟩ B 53r10, ⟨rug⟩ A 40v6 and gen sg ⟨rugar⟩ B 25r17, ⟨rygar⟩ A 22v3. Today only umlauted Gu. òg survives, though considering the form derives from a short i-stem PGmc. *rugi- (Olcel. rugr), we should expect to find the same variation in i-umlaut as in staþr, steþr < *stadi-. Thus the use of ⟨y⟩ and ⟨u⟩ in both manuscripts in opposite tokens need not derive from a confusion of ⟨ʉ⟩ and ⟨u⟩, but could point to a phonetic variation of /y/ and /u/.

OGu. ypın, uppin adj ‘open’ is always found with ⟨y⟩ in Codex A, showing the same umlaut as in OSw. ypın < PGmc. upina-. In Codex B, on the other hand, the
tokens NOM SG NEUT ⟨yppit⟩ 19v7 and ACC SG FEM ⟨vpni⟩ 4v18 point to a reflex of PGmc. *upana—(OICel. opinn) without i-umlaut. Bilefeld has also altered a token NOM SG NEUT ⟨ypit⟩ A 50v6 in Guta saga to ⟨vpit⟩, clearly showing the Danish priest understood the Gutnish form to contain /u/. Although umlauted Gu. ypen dominates in the modern language, non-umlauted uppen occurs as a variant on Fårö, notably with the same geminate /pp/ as in the token in Codex B, indicating an Old Gutnish variation of ypin, with umlaut and single /p/, and uppin, without umlaut and with geminate /pp/.

Finally, Codex B contains both ⟨y⟩ and ⟨u⟩ in i-stems with heavy stem-syllables, which likely points to variation in the stem vowel. Thus OGu. fundr, fyndr FEM ‘a finding’ is found as NOM SG ⟨funder⟩ 41r3 and DAT SG ⟨fynd⟩ 51v5 with ⟨y⟩, as in Codex A, but also DAT SG ⟨fund⟩ 51v9 and GEN SG ⟨funder⟩ 41r3 (read fundar) with ⟨u⟩. Likewise OGu. skaud, skyld FEM ‘debt; expense’, which only occurs in the PL, is always found with ⟨y⟩ in Codex A; in Codex B, on the other hand, only ⟨u⟩ occurs: NOM PL ⟨schuldir⟩ 42v10, ⟨schulder⟩ 42v18, DAT PL ⟨schuldom⟩ 52v5. The related skuldr, skylor ADJ ‘guilty’, which is not found in Codex A, also occurs once with ⟨u⟩ alongside three tokens with ⟨y⟩ (see §6.1.5). While the attestations in Codex A all point to /y/, Codex B shows these long-stemmed i-stems contained the same variation of i-umlaut as found elsewhere in Old Nordic, e.g. OICel. fundr vs. ONw. fyndr, OICel. skaud, skyld, OSw. skulder, skylde.

There are thus no clear indications of graphemic confusion of ⟨ʉ⟩ and ⟨u⟩ in Codex B.

Variation au : oy

Variation of ⟨au⟩ and ⟨oy⟩ is less common in the manuscripts, but still occurs. One token in Codex A, ⟨þaigin⟩ A 22v16, which should read þoygin ‘however; but not’ as in Codex B (thoygin) 25vmargin, can best be explained as a two-stage process: a misreading of ⟨oy⟩ as ⟨au⟩ followed by a misreading of ⟨au⟩ as ⟨ai⟩. Confusion of ⟨au⟩ and ⟨oy⟩ in Codex B must be behind ⟨loyst⟩ 49v19, which on the surface appears to be a participle of OGu. loysa wk vb ‘to loosen’, but corresponds with the adverb laust ‘loose(ly)’ in Codex A, which reads “till þes tima sum menn hafa wana | haft at laust lata” A 38v5-6 [until that time it is customary to let (the rams) out]. The reading in A aligns with the phrase láta laust ‘to let go; to let loose’ in Old Icelandic, whereas the use of a participle in B is syntactically peculiar.
4.3. VARIATION IN CODEX B

OGu. *noyþga* wk vb ‘to force’ is found in the sup ⟨neygat⟩ 16r16 in B, which could possibly be the result of a similar confusion of ⟨oy⟩ and ⟨ai⟩ as in *boygin* ⟨pai-gin⟩, though may simply be the confusion of ⟨o⟩ and ⟨e⟩. A misreading of ⟨oy⟩ and ⟨au⟩ is argued in §6.3 to have occurred early in the history of *Guta lag* in the lexeme *axlarhoþ* fem ‘shoulder height’.

4.3.8 Lowering [u̯er] > [u̯ar]

Lowering of *yer* (or *yær*) to *yar* occurs to a differing degree across the East Nordic area, including Gotland. The details of this sound change are not fully clear, as it does not affect all instances of *yer*, and is stronger in some dialects than in others. Wessén (1965) notes:

Kort ä öppnas till a i ljudförbindelsen vär, men i olika utsträckning i olika dialekter, mera östligt än västligt, mer i trycksvag ställning än i tryckstark, mer om v föregås av en konsonant (d.v.s. är y) än om det är uddljudande. (Wessén 1965, 55)

[Short ä lowers to a in the phonetic sequence vär, though to a different degree in different dialects, more in the East than the West, more often in weak position than stressed, more often if v is preceded by a consonant (i.e. is y) than if it is in anlaut.]

Examples of this development are found in Codex A, such as inf *vara* ‘to be’, which is found in six tokens alongside earlier *vera* in eight. The elder codex generally preserves earlier *yer*, however, e.g. huer pron ‘each, every, which (of many)’, which is kept distinct from *huær* pron ‘each, which (of two)’ in writing, and *verþa* str vb ‘to become’, which is kept distinct from *Varþa* wk vb ‘to guard’.

In Codex B, on the other hand, this lowering resulted in the conflation of forms, at least in writing. Thus OGu. *verþa*, *Varþa* str vb ‘to become’ is indistinguishable from OGu. *varþa* wk vb ‘to guard’ in the infinitive, though sg pres *varþr* ‘becomes’ and *varþar* ‘guards’ are kept distinct. For the pronouns meaning ‘each (of two)’ and ‘each (of many)’, a complete merger may have taken place, such that original *huær* pron ‘each (of two)’ (OIcel. hvárr) in the dat sg masc ⟨hwario⟩ 32r11-12 and neut ⟨hwario⟩ 10v1 have taken the glide /i/ from the paradigm of huer, huar – dat sg masc ⟨hvariom⟩ 2r2, neut ⟨hwario⟩ 50r10 – whereas Codex A has masc ⟨hueriu⟩ A 3r5, neut ⟨hueriu⟩ A 38v13 for huer.

According to Pipping (1905-07, lxxxix), the lowering *yer* > *yar* is nearly complete in Codex B in certain lexemes. Notably, these lexemes also have *a* in Modern
Swedish: andverþa > andvarþa wk vb ‘to be responsible for’ (Sw. antvarda),\textsuperscript{87} andverþr > andvarþr adj ‘(from the) beginning’ (Olcel. andverðr; cf. Sw. place-name Antvarden, Hellquist [1957], s.v. ‘antvarda’); huer > huar pron ‘each, every, which (of many)’ (Olcel. hverr, Sw. var, varje); quer > quar adj ‘remaining’ (Olcel. kvirr, kyrr ‘still, quiet’; Sw. kvar ‘remaining’); verþa > varþa str vb ‘to become’ (Olcel. verða, Sw. varda). These lexemes are spelled with \(\text{\textlangle} a\rangle\) in every token, indicating a fully completed lowering of \(\text{\textlangle} u\rangle\) to \(\text{\textlangle} a\rangle\) by the time of Codex B. Notably, \(\text{\textlangle} u\rangle\) to \(\text{\textlangle} a\rangle\) is also evident in the Statutes of St. Catherine’s Guild, where we find e.g. wara StSC 12, Hwar StSC 23, and wardä StSC 23.

OGu. forvarþa str vb ‘to disappear’ is only attested in Codex B (§ 6.2.2), though shows the same lowering \*\text{\textlangle} yer\rangle\text{\textrangle}\text{\textlangle} yar\rangle\text{\textrangle} (cf. Olcel. fyrirverða).

Lowering \text{\textlangle} u\rangle\text{\textrangle} to \text{\textlangle} a\rangle before \text{\textlangle} l\rangle plus non-dental consonant (Gustavson 1940, 134ff.), e.g. OGu. stulpi masc ‘pole, post’ (acc pl stulpa G 9; Olcel. stolpi) > Gu. stålpe. Before \text{\textlangle} l\rangle plus dental (including \text{\textlangle} l\rangle\text{\textrangle\textlangle} d\rangle), however, \text{\textlangle} u\rangle remains: OGU. nom masc sg fullr, neut full adj ‘full’ (Olcel. fullr, fult) > Gu. fuldar, fult.\textsuperscript{88}

While Codex A always preserves \text{\textlangle} u\rangle before \text{\textlangle} l\rangle-clusters, forms with \text{\textlangle} o\rangle begin to dominate in Codex B o:\n
\text{\textlangle} full\rangle neut ‘folk, people’ (Olcel. folk; Gu. fält): nom-acc ⟨folck⟩ 5 tokens, dat sg ⟨folcke⟩ 33r4, ⟨folcki⟩ 3 tokens, ⟨folki⟩ 52v14, 53r4. – \text{\textlangle} gulf\rangle neut ‘floor’ (Olcel. golf; Gu. gálci): acc sg ⟨golf⟩ 18v6, 38r12, dat sg ⟨gulffi⟩ 16v9. – \text{\textlangle} mulka\rangle vb ‘to milk’ (Olcel. molka; Gu. målke): inf ⟨molka⟩ 43v8.

\textsuperscript{87}OGu. andverþa, andvarþa is not to be confused with Olcel. andvarda wk vb ‘to hand over’ (Sw. antvarda) < PGmc. *anda^-wardōjan^-; rather, it is a loan from MLG antwarden antwerden ‘be responsible for’.\n
\textsuperscript{88}Cf. Icelandic and Faroese, where \text{\textlangle} l\rangle\text{\textlangle} d\rangle\text{\textrangle} lengthens preceding back vowels, while \text{\textlangle} l\rangle\text{\textlangle} a\rangle\text{\textrangle} does not: stolpr > stólpur, koltr masc ‘colt’ > koltur (Stefán Karlsson 2004, 13, Hráins-son et al. 2012, 395-396).
Influence from Danish may explain such forms as folk, a relatively common word (cf. §4.3.1), and molka, considering the early Danish variants molke, mälke (Da. malke). Likewise the variation found in OGu. golf, golf may be due to Danish influence, though in one of two ways. While in general u predominates in Da. gulv, as in early Old Gutnish, forms with o are known from early East Danish sources up to the fifteenth century (Hansen 1962, 46). A Scanian scribe could be responsible for the forms golf, though Bilefeld could equally be responsible for golf if the Gutnish form had already lowered to golf.

Taken all together, however, these forms speak for a regular lowering of ul > ol before non-dental consonants. Before dental clusters, Codex B always preserves u:

\[\text{\textit{bult}}\] neut '(sacred) grove' (OIceI. bolt; not found in Gu.): acc sg ⟨hult⟩ 4r15. –
\[\text{\textit{fulla}}\] vb 'to fill' (OIceI. fylka; Gu. fylke): 3 sg pres ⟨fullar⟩ 47v3; subj ⟨fulli⟩ 53r3; 3 pl pres dep ⟨fullas⟩ 45r18. §4.3.1 – \[\text{\textit{fullr}}\] adj 'full' (OIceI. fullr; Gu. fulldar): nom-acc sg neut ⟨ful⟩ 3 tokens, ⟨fulth⟩ 1v9, ⟨full⟩ (pro ful) 35r1; dat sg neut ⟨fullo⟩ 15r16, 18v5, ⟨full⟩ 5v8; acc pl neut ⟨fulla⟩ (pro full) 30r8. – \[\text{\textit{gielda}}\] vb 'to pay' (OIceI. gialda; Gu. ĝilde): ptc (guldin) 4 tokens; neut ⟨guldit⟩ 47r9; dat sg fem ⟨gulinne⟩ 3r9. – \[\text{\textit{gull}}\] masc 'gold' (OIceI. gull; Gu. gull): gen sg ⟨gulds⟩ 3 tokens, ⟨guls⟩ 15r21, 33r17. – \[\text{\textit{gullap}}\] neut 'golden headdress' (OIceI. gullhlað): nom sg ⟨Gullad⟩ 33r13. – \[\text{\textit{skuld, skyld}}\] fem 'debt, expense' (OIceI. skuldr; Gu. skuldr): acc pl ⟨schuldir⟩ 42v15, ⟨schulder⟩ 42v18; dat pl ⟨schuldom⟩ 52v5. §4.3.4 – \[\text{\textit{skyldr}}\] adj 'related' (OIceI. skyldr): nom sg masc ⟨schulder⟩ 48r13. §4.3.4.

Despite being limited to only a few lexemes, the near perfect distribution of ⟨o⟩ before l plus non-dental and ⟨u⟩ before l plus dental speaks for the lowering of ul > [ɔl] having already taken place in Gutnish by the time of Codex B. The runic corpus supplies no new evidence for the dating of this development (forms such as nom sg full G 119 and dat sg hulmka- for Hulmgarþr prop 'Novgorod' predate Codex A), though in the Statutes of St. Catherine's Guild the form acc pl folck (var. folk) StSC 52 suggests this development had occurred by the fifteenth century.

### 4.4 Discussion

As I have argued above (§2.4), David Bilefeld’s interest in copying Codex B as a personal reference tool has consequences for how the language in the manuscript can be studied and understood. That Bilefeld copied a language which was not his own, though closely related to his mother tongue affects the types of interference we can expect in the manuscript, which can be described as a language contact situation. Moreover, the language he was copying was likely to have undergone significant developments from the thirteenth century, when Guta lag was first codified, to the sixteenth, when Bilefeld sat down to copy the text.
We cannot speak of an Old Gutnish written standard, as there were no scriptoria on Gotland and by the Late Middle Ages, the language of administration had become Danish rather than Gutnish. A writing convention for Danish, on the other hand, was well established in the fifteenth and sixteenth centuries, and many of these orthographic norms are present in Codex B. The lack of word-final geminates on the one hand, and the doubling of word-final /l/ on the other, both point to Danish convention, and are both present in Bilefeld’s hand in the later Danish ordinances. Likewise the doubling of /k/ as ⟨ck⟩ following resonants and the use of ⟨ffu⟩ for word-internal ⟨f⟩ [β] both point to Danish orthographic convention, rather than phonetic developments. The consistency with which these spellings are used further point to David Bilefeld as the source of these orthographic features.

At the lexical level Danish influence – or rather interference or transfer – is especially prevalent among the core vocabulary, including common as well as technical vocabulary such as legal and ecclesiastical language, for which a close Danish cognate (homophonous diamorph) is found.

Yet not all Danicims can be attributed to Bilefeld, but must have been present in the exemplar manuscript. It is clear from the distribution that the exemplar wrote the Old Gutnish diphthong ai with ⟨ei⟩ or ⟨ey⟩, which may or may not be due to Danish (or German) influence. The distribution of ⟨i⟩ and ⟨e⟩ in final syllables clearly point to a Danish scribe who is not David Bilefeld.

The orthography of Codex B also bears witness to true Gutnish forms, both older features no longer present in the elder codex, such as the diphthong /ia/ via breaking, as well as later developments, such as the lowering of /ul/ > /ol/. Despite heavy influence from Danish, the language of Codex B is decidedly Gutnish, though witness to younger developments. These developments are especially evident in the morphology, as discussed in the next chapter.
Chapter 5
Morphology

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Codex B largely preserves the rich morphology of Old Gutnish, a fully-inflecting language similar to Old Icelandic (cf. Kristoffersen 2002) and Old Swedish (cf. Delsing 2002). Nominal morphology includes three genders (masc fem neut), two numbers (sg pl), and four cases (nom acc dat gen). Nouns are either indefinite or suffixed with a definite article, while adjectives have both a strong and weak inflection. Finite verbs inflect for person (1 2 3), number (sg pl), tense (pres pret), and mood (ind subj); verbs may likewise be suffixed with -s (from PN *sir) that performs numerous functions (passive or middle voice, reflexivity, etc.) and is here referred to as deponent (dep). Non-finite verbal forms include an infinitive (inf), a present participle (pres ptc), and a past participle (ptc) with an adjectival inflection.

Modern Gutnish, by contrast, has lost much of the morphological complexity of the medieval language. While the nominal system still retains three genders and two numbers, the case system has all but disappeared, leaving only traces in set phrases such as til körkur ‘to church’ (OGu. til prep ‘to’ + gen sg kyrkiur; cf. Säve 1859, xv). The personal endings have likewise largely disappeared from the
verbal system (though the variant spoken on Fårö still preserves some distinction, especially in the modal verbs; cf. Gustavson 1977:34).

The transition from the rich morphological system of Old Gutnish to the reduced morphology of the modern language did not happen at once, but gradually over time; the Statutes of St. Catherine’s Guild, for example, show a less complex morphology than Guta lag or Guta saga as found in Codex A, though the text still maintains much of the Old Gutnish system. Reduction and other changes within the morphology are also found in Codex B, the subject of the present chapter.

Unlike phonological change, morphological change is often irregular and differs per paradigm. The first section investigates a handful of individual paradigms which differ in Codex B due to various processes of leveling and reduction. Apart from these paradigms, more noteworthy general developments occurred in the nominal morphology, a selection of which is treated in the second section. These discussions regarding morphology occasionally overlap with syntax, which is otherwise outside the scope of the present study.

5.1 Individual paradigms

Individual paradigms were subject to various phonological processes, reductions, and leveling, resulting in Codex B often showing a younger form of the paradigm than what is found in Codex A. Comparative evidence from elsewhere in the Old Gutnish corpus, especially the Statutes of St. Catherine’s Guild, often reveals intermediate stages, while further reduction and simplification of the paradigms continued into the modern language. The present section discusses these developments in several individual paradigms in Codex B.

5.1.1 aiga

The irregularity of the preterite-present verbs, which inflected as preterites in the present tense, made this class especially susceptible to analogical change and leveling during the (pre-)history of the Nordic languages. Of the fifteen reconstructable preterite-present verbs for Germanic (see Ringe 2006:260-262), only ten are found in Old Nordic, though the irregularities of the present stem were often analogi-

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1Cf. Sturtevant’s Paradox (§1.5.1).
2OIcel. eiga ‘to have; to own’, kná ‘I can; I know how’ (inf unattested), kunna ‘to be able’, mega ‘may’, mena ‘to remember’ (and the derived mennu ‘will, shall’), skula ‘shall’, umna ‘to grant; to love’, vita ‘to know’, þorfa ‘to need’. An eleventh, OIcel. duga wk vb ‘to suffice’, is not found as a preterite-present in Nordic, having analogically developed into a regular (weak) verb in the prehistory of North Germanic. In Old Gutnish in five preterite-present verbs are attested in the pres: aiga ‘to have; to own’ (3 sg. ā, 3 pl. aigu), kunna ‘to know; to be able’ (sg kann, pl. kunnu), magna ‘may’ (sg mā, pl. magu), skula ‘shall’ (sg skal, pl. skula; §5.1.3), þorfa ‘to need’ (sg þarf, pl. þorfu; §5.1.8). A
5.1. INDIVIDUAL PARADIGMS

<table>
<thead>
<tr>
<th>PGmc.</th>
<th>Codex A</th>
<th>StSC</th>
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<tr>
<td>3 SG</td>
<td>*aīh</td>
<td>ā</td>
<td>→ aigr</td>
</tr>
<tr>
<td>3 PL</td>
<td>*aīgūn</td>
<td>aīgū</td>
<td>→ aīgā</td>
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Table 5.1: Present stem of OGu. aīgā ‘to own’

cally removed, e.g. OIcel. 3 pl pres vitu\(^3\) → vita ‘know’.

The original present forms of OGu. aīgā pret-pres vb ‘to have, to own’ is completely preserved in both Guta læg and Guta saga in Codex A: 3 sg pres ā (OIcel. ā, Goth. aīh) < PGmc. *aīh, pl. aīgūn (early OIcel. eīgū, Goth. aīgūn) < PGmc. *aīgūn. In Codex B, on the other hand, we find leveling in both the singular and the plural:

3 sg pres aīgr (late OSw. āgher, āgher): ⟨eīger⟩ 46r14, ⟨eīger⟩ 1v11, ⟨eīgra⟩ 7 tokens, ⟨eīgir⟩ 4r9, ⟨eīgar⟩ 7r2\(^5\)

3 pl pres aīgā (late OIcel. eīgā; late OSw. āgha, āgha): ⟨eīga⟩ 11 tokens, ⟨eīgha⟩ 7 tokens, ⟨aīgā⟩ 50v16.

The same leveling of the singular is found in the Statutes of St. Catherine’s Guild (see Table 5.1), spelled aīger (var. äiger) StSC 26, though the document preserves the older plural form as āigo StSC 64. This latter form may, however, be influenced by early Sw. pl āgo (note 1 pl pres āgōn StSC 5, which is Swedish).

Codex B nevertheless preserves traces of the older forms, though these are often subject to misinterpretation or scribal error. Three examples are found in Chapter 38, which otherwise has five tokens of 3 sg pres aīgr\(^6\) and two tokens of pl aīgā. Twice Bilefeld has added ⟨A⟩ 35r4, 26r12 where the elder codex has 3 sg pres ā; in the first, an original punctuation character ⟨/⟩ has been deleted, and a new one added to separate ⟨A⟩ from the following word (see also Figure 5.1):

\[\text{B an | aff teim som mest} | / | ^{^\text{A/}}\text{schal fyrsta til | eyds at ganga (35r3-5)}\]

‘One of them who owns the most must deliver his oath first.’

\^\text{A/} \text{]} a A 29v1.

In the second example, ā has been added above the line, despite the original verb ā being present:

\[\text{sixth, vita ‘to know’, can be added to the list based on the modern language: Gu. vitā, sg vait, pl vitu.}\]

\(^3\)For examples in early Old Icelandic, see Larsson (1891, 368-369); for ONorw. vitu, see Holtsmark (1953, 731-732).

\(^4\)One token changed from ⟨eygr⟩ 34v10.

\(^5\)With unexpected ⟨a⟩, cf. §5.2.5.

\(^6\)Including ⟨eygir⟩ 36r in the margin (§5.3.2).
B  som han "A' garda' fyrir (36r12)
   'For which he owns fences'

   "A' garda'] garþ | a A 30r18-19.

Here ⟨garda⟩ has been reinterpreted as ACC PL garþa ‘fences’ rather than SG garþ as found in Codex A, giving rise to the need for the verb ā ‘has’ elsewhere in the clause.

A third token from Chapter 38, 3 PL PRES aigu ⟨eigu⟩ 35r10, appears to have been confused with the oblique form of the substantive aiga fem ‘property’:

B  Ortar | witnj bierin teir som 'eigu eygna | fasta3 (35r9-11)
   'Those who own neighboring land bear witness'

   'eigu eygna | fasta'] aign | aighu a fasta A29r6-7.

The defective reading in B arose via multiple errors, including the confusion of ⟨u⟩ and ⟨n⟩ in both ACC SG aign ‘property’ and 3 PL PRES aigu ‘own’ (cf. §4.3.6), and the reinterpretation of aigu + ā ‘on’ as a single (non-existent) verb ʻaigna.

A further example of confusion is found on the following recto, which reads “than som ey ta fast” 36r10, in which the finite verb ā (or aigr) is missing; Codex A here reads “sum ai a. tafast” A 30r17 [who does not own adjacent to the road]. This haplography is perhaps more likely to have occurred if the exemplar manuscript had the single-character form ā rather than the longer form aigr, yet the preceding provision on the previous line contains the longer form in Codex B: “som ta fast eyger” 36r9 [who owns (property) adjacent to the road].

Outside of Chapter 38, we find a defective reading pointing back to an older ā:

B  badi qwindi oc ke'ε'ldi som liauta | 'agha' (39v16-17)

   'agha'] a A 33r11; paa D 42r4.

The reading in Codex B suggests a PL aiga, though in Codex A the SG ā is clear. The older form of the singular was likewise preserved in the δ recension, having been misinterpreted as OGu. ā PREP ‘on’ in the Danish translation.

Considering the evidence from the Statutes of St. Catherine’s Guild, the leveling of OGu. ā → aigr had already occurred by the time β1470 was copied. The evidence
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</table>

Table 5.2: *annar(r)* PRON ‘second, other’ in Codex B and Old Icelandic. Only one further form can be added from elsewhere in the corpus: NOM SG FEM *annur* CR 16:12.

from Codex B suggests Bilefeld copied from an exemplar with this form as well as the PL *aíga*, an update in the language which should perhaps be attributed to a Gutnish, rather than Danish, scribe, and thus earlier in the β recension than the direct exemplar. The runic corpus adds no evidence for when this leveling may have occurred, as the 3 SG PRES is only found as *a*, though always in the phrase *a mik* ‘owns me’, a set phrase which could easily retain the older form; the 3 PL PRES *aihu* G 249 is attested once on an inscription that pre-dates Codex A.

5.1.2 *annar*

As elsewhere in Old Nordic, the paradigm of OGu. *annar* PRON ‘second, other’ is marked by consonant variation due to the development of PN *mr > dr* (cf. Noreen 1904, 176-177), yielding a paradigm with the stem *andr- in some cases (NOM SG MASC *annar*, OIcel. *annarr*) and *adr- in others (NOM PL MASC *adrir*, OIcel. *adrir*). Leveling of the latter stem is already present in Codex A, though not fully implemented, such that we find both the phonetically regular DAT SG MASC *andrur* as well as the leveled form *andrur* with restored *n- and epenthetic *d-* (§4.1.6). The same variation is found in Codex B (Table 5.2).

Both stems are found throughout both manuscripts, with no apparent systematic distribution. For example, younger (leveled) forms with *ndr-* are found in
Chapter 19, presumably one of the older layers of *Guta lag* (§5.1.3), while older forms with -þr- are found in Chapter 79, one of the fourteen younger chapters at the end of the text (§5.1.9). Nevertheless, the two codices align closely in their distribution of -þr- and -ndr- forms, agreeing in 38 out of 40 tokens. The only two mismatched tokens are DAT SG MASC ⟨andru⟩ A 37r2, ⟨adrom⟩ B 45v2 and DAT PL FEM ⟨aprur⟩ A 30r14, ⟨androm⟩ B 36r6.

Codex B displays another layer of development within the paradigm, namely the reduction of three-syllable forms to two syllables. Thus B shows DAT SG FEM ⟨andrj⟩ 7r10 where A has ⟨anna|ri⟩ A 6v7-8 and GEN SG FEM ⟨andri⟩ 36v19 where A has ⟨anna|rir⟩ A 30v17-18. Finally, the GEN PL has been reduced from a trisyllabic ⟨annara⟩ A 4v17, 13v19, 15v8 to disyllabic ⟨andra⟩ B 15r22, 17r13. No tokens of (originally) trisyllabic forms are found in *Guta saga* (or the runic corpus), making it impossible to determine whether this contraction had already occurred by the time Codex A was copied.

One token in Codex B ultimately derives from the misreading of a trisyllabic form:

B  Tha en madhery leyger | Aker, ella engh, yr ‘Annars’ kirkio sochn (3v19-20)

‘Annars’] annari A 4v18; eyme anderen G 2va22; en annen D 6r8.

Recensions α, γ, and δ all read “another parish”, likely the original reading. The change from “another” to “another’s” in the β recension would have arisen via the misreading of trisyllabic DAT SG FEM annari as GEN SG MASC annars.

Finally, both Gutnish manuscripts contain unexpected final -r in a single token ACC PL MASC aþra ⟨aþrar⟩ A 41r7, ⟨adrar⟩ B 54r7. Pipping ([1905-07], xviii fn. 1) lists these forms among the errors common to the two codices (§5.2.1), as the expected form should be *aþra* (OIcel. adra), following the regular declination of adjectives (e.g. ACC PL MASC alla ‘all’). The referent of the token is OGu. oyrir MASC ‘øre (name of a coin)’:

B  ta Byti prestr prejasti xij. oyr oc ‘adrar’ xij. sochn. (54r6-7)

‘Then the priest pays 12 Øre in compensation to the provost and another twelve to the parish.’

‘adrar’] aþrar A 41r7.

Provisions with a similar structure are frequent in *Guta lag*, though the amount paid is always given in marks; the referent of annar is thus OGu. mark fem, e.g.

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7 On the loss of -r, see §5.2.3.
8 Corresponding with NOM SG MASC ⟨annar⟩ 3v18 in Codex B.
9 Note, however, the contraction of trisyllabic forms had already occurred in the paradigm of OGu. nequar, naquar PRON ‘somebody’ (§5.1.4).
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“ta schal | prestir Byta proasti iij. Markr oc adrar | iij. Markr sochninnj” B 54r1-3
[Then the priest shall pay 3 marks in compensation to the provost and another 3
marks to the parish], found in the same chapter (79). Considering 9/10 tokens of
acc pl fem aþrar (andrar) are found in this construction, it is not unreasonable to
assume this was the source of the unexpected -r in the single acc pl masc token;
these errors in A and B could furthermore be polygenetic. The opposite error, acc
pl fem aþr (þra) A 46v6 with missing final -r, is found once in Gutta saga.

5.1.3  giera

The 3 sg pres of OGu. giera wk vb is as a rule disyllabic gierir in Codex A (cf. OIcel.
gerir) but monosyllabic gier in Codex B (cf. OSw. gør). Disyllabic forms, which are
analogical from other verbs of the same class, are known in Old Swedish and Old
Danish (gører, etc.), though monosyllabic forms generally dominate in East Norse
(Noreen 1904, 463; Brøndum-Nielsen 1928-73, VII, 388-389).

Monosyllabic gier is used without exception in Codex B. While the elder codex
typically uses a disyllabic gierir, one token gier (gier) A 41v11 occurs in Chapter 82,
which is the only example of a 3 sg pres in the later additions to the law (§ 3.1.10).
Assuming the form is not a scribal error, this token indicates the monosyllabic form
had entered the language by the fourteenth century. No examples are found in Gutta
saga (Pipping 1905-07, 60 fn. 2), the runic corpus, or the Statutes of St. Catherine’s
Guild, though Modern Gotlandic exclusively uses monosyllabic 3 sg pres gär.

5.1.4  nequar, naquar

Originally trisyllabic forms of OGu. nequar, naquar indef pron ‘somebody’ are
commonly contracted to two syllables in Codex B, e.g. acc pl masc nakkra (nakra)
26v5, whereas Codex A generally retains trisyllabic forms as in nequara (nequara)
A 23v9. The two codices differ in the stem vowel as well: all tokens in Codex A
(both Gutta lag and Gutta saga) are spelled with ⟨e⟩, while Codex B only has a single
token acc sg neut nequat (nequat) in a marginal note on 41r (§ 5.3.1), all other
tokens being spelled with ⟨a⟩.

A contraction of the phrase *ne wait ek hwariʀ (Hellquist 1957, s.v. ‘någon’),
the pronoun shows wide variation across the Nordic languages and through time.
For Icelandic, Cleasby and Vigfusson (1874, s.v. ‘nekkvarr’) posit the following five
stages from early OIcel. nekkvær > Icel. nokkur:

1. Loss of -j- in the paradigm, which originally inflected as OIcel. hverr ‘each’:
nom pl fem nekkverjar > nekverar.
2. Lowering of stem-vowel e > a: nekkverar > nakkverar.
3. Umlaut of a > ǫ (later o) and rounding of ve > vo: nakkverar > nokkvorar (> nokkvorar).

4. Loss of -v-: nokkvorar > nokkorar.


Gutnish also underwent some of these changes, such as stage (1), which was completed before Codex A was copied, as seen in dat sg net nequaru ⟨nequaru⟩ A 17r4, leaving no trace of *-j- in the paradigm. Stages (2) and (5) also occurred in Old Gutnish, though not in the same order as in Icelandic.

The stem vowel of OGu. nequar, OIcel. nekkverr derives from the contraction of PGmc. *ai before consonant clusters (*ne wait ek hwariʀ > *naitkhwærʀ > nequar, nekkverr).¹¹ Noreen (1904, 417) notes the form nequar is unique to Old Gutnish among the East Nordic languages; in Old Swedish the stem vowel is either (long or short) a or o (ODa. o, ø, or u; cf. Brøndum-Nielsen 1928-73, V, 396), indicating stage (2) had already been completed on the East Scandinavian mainland by the time of the earliest manuscripts. In Old Gutnish, on the other hand, the lowering of e > a occurred after the contraction of trisyllabic forms (stage 5), as seen in two tokens in Codex A: nom pl fem nekkrar ⟨neccrar⟩ A 22r16 (Guta lag) and dat sg masc nekkrum ⟨necru⟩ A 47v4 (Guta saga).

Codex B, on the other hand, shows two tokens of uncontracted forms with a stem vowel a: dat sg neut naquaru ⟨naqwaru⟩ 19r18 and acc pl masc naquara ⟨naqwara⟩ 47v13. This likely shows synchronic variation between long and contracted forms, which was retained after the lowering of the stem vowel (i.e. nequarum, nekkrum > naquarum, nakkrum).¹² Thus the chronology of OGu. nequar, naquar may be summarized as follows:

1. Loss of *-j- in the paradigm (pre-literary): nom pl fem *nequarjar > nequarar.

2. Occasional contraction of trisyllabic forms: nequarar > nekkrar.


¹⁰ Except endings with -rV-, i.e. gen pl nokkurra, gen sg fem nokkurra, and dat sg fem nokkurri. Unfortunately, none of these forms are attested in Old Gutnish.


¹² Possible explanations may include dialect variation, or an intentional scribal change ⟨e⟩ > ⟨a⟩ at some point in the β recension. Considering the syncope of -u̯a- is not regular in Old Gutnish, the shortened forms must derive from irregular shortening in rapid speech, for which synchronic variation is not uncommon; cf. the occasional syncopated pronunciations of En. prob(a)bly, fam(i)ly, etc.
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5.1.5 skula

Characteristic of early Old Gutnish are forms of the modal verb *skula* (`pret-pres vb 'shall, must' without *sk-*`, e.g. 3 sg pres *al*, pl *ulu*, a feature shared with Elfdalian [Noreen 1904, 253]). In Codex A these older forms are found alongside younger forms with *sk-* (3 sg pres *skal*, pl *skulu*), whereas Codex B almost exclusively uses the younger forms.

A single token of an older 3 sg pres *al* is found in Codex B in Chapter 25:

B Ta en so takker noytas, at iord warder til fydur selia | fyr allir sein magandi, ta 'al' festa Al|dra iemt, oc ey at fastu selia (24r11-13)

‘If the need arises to sell land for food before all [children] have come of age, then it shall be pledged from all equally and not sold immediately.’

The only other token of OGu. *skula* in the chapter is 3 pl pres *ulu* ⟨schulu⟩ 42v2, found as ⟨schulu⟩ A 21v9 in the elder codex, and may indicate *sk-* first spread to the plural, a system inherited by Codex B in Chapter 25, and later spread to the singular. On the other hand, the possibility of scribal error, perhaps due to nom pl masc *allir* ⟨allir⟩ 24r13 or gen pl *allra* ⟨Al|dra⟩ 24r13-14 ‘all’ found on the same line as ⟨al⟩ cannot be ruled out.

Strictly speaking, we cannot attribute the spread of *sk-* to leveling, as it is not clear whether *sk-* less forms were found throughout the paradigm, as in Elfdalian or only in the present tense, as only 3 sg pres *al*, pl *ulu* are attested. It is furthermore possible both forms with and without *sk* existed in variation in Old Gutnish, with *sk-* less forms eventually being phased out.

5.1.6 vár, ōr-

Six occurrences of the 1 pl poss adj *vár* ‘our’ appear in *Guta lag* – five in the preface, and one in the opening sentence of Chapter 1. In the earliest stages of Old Nordic, the paradigm alternated between two stem forms, depending on whether the ending began with a consonant or a vowel. Thus in the Old Icelandic masc

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12 Kock (1896, 37-38) explains *s-less forms such as OGu., Elfd. 3 sg pres *al* as a reanalysis of *k-less forms* (cf. Gm. *sollen*, Du. *zullen*) following pronouns, e.g. *es sal 'he/which shall' > *es al.

13 Inf *ulu*, 3 sg pres *al*, pl *ulu*, 3 sg pret *ullde*, sup *ulad*, etc.

14 Brøndum-Nielsen (1928-73, V, 92) describes the Nordic development as *unzaraz > *unʀar(a)ʀ > *ūʀarʀ, *ōʀarʀ > *ūarʀ, *ōarʀ > várr*, though he does not further explain the differing stems. Meanwhile, the standard rule *vár-* before a consonant, *ōr-* before a vowel gives no phonological explanation for such an alternation. We may postulate, however, that the variation *vár*, *ōr-* and the initial sound of the ending are both byproducts of Proto-Nordic syncope. Endings beginning with a consonant do so because of a syncopated third syllable, e.g. Nom sg masc *unzaraz > *ōnark, with subsequent loss of medial *-r- (due to distant dissimilation) > *ōnark and later resyllabification to
Masc | Fem | Neut
--- | --- | ---
NOM SG | uar G 36 | or G 21
  | várr | ór
ACC SG | oarn G 158 | ora G 21
  | várn | óra
DAT SG | ⟨orum⟩ | ⟨vari⟩ | ⟨oru⟩
  | ⟨oru⟩ | ⟨vårri⟩ | óru
ACC PL | ⟨orar⟩ | ⟨orar⟩ | órar
DAT PL | o-om G 107a | ⟨orum⟩
  | ⟨orum⟩ | órum

Table 5.3: 1 pl poss adj in Old Gutnish and Old Icelandic

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<td>DAT SG FEM</td>
<td>⟨vari⟩ 2r10</td>
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<td>⟨orum⟩ 2r4</td>
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Table 5.4: 1 pl poss adj in Codices A and B

sg paradigm the stem vár- (from earlier *ūar- with resyllabification) occurs in nom várr, acc várn, gen várs, while the stem ór- occurs in the dat várum. The same alternation is found in Old Gutnish in Codex A and the runic material (Table 5.3).

Codex B shows the paradigm underwent the same leveling as in the other standard Nordic languages, e.g. Icel. vor(t), Sw. vår(t). The Modern Gutnish forms indicate otherwise, however. Most forms found on the island show a leveling of the stem ór-, such as áuā (Lau parish) from older orā (cf. Gustavsson [1972-1986], s.v. ’vår’). The Fårö form ävvar, on the other hand, must go back to an earlier *ūar-, showing no indication of resyllabification to *wār- (cf. Noreen [1904], 392). Further evidence for a lack of resyllabification can be found in the runic inscription G 158 (self-dated to 1305), where acc sg masc oarn must be read as óarn, occurring alongside two tokens of the verb uar (i.e. 3 sg pret war).

Guta saga contains one token of the possessive pronoun, namely the dat sg neut váru ⟨waru⟩ (44v8). This token, which is the only example of a 1 pl in reference to the Gotlandic people, is found in the narrative interpolation “oc enn hafa þair suint | af waru mali” A 44v8 [and still they have some of our language], which immediately follows another ‘oc enn’ interpolation, namely “oc enn byggia” A 44v8 várr. Vowel endings, on the other hand, stem from an original long vowel which resisted syncope, thus causing syncope in the second syllable instead, e.g. nom pl fem *unzarōz > *ðókrar > órar.
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[and still inhabit]. That this sentence is a later addition in the text would explain the use of the younger form vāru in a case which formerly would have ēr-; cf. ⟨oru⟩ A 2r10. A similar spread of this form is found in the dat sg masc urum DR 373, in the thirteenth-century Gutnish inscription on the Åkirkeby baptismal font on Bornholm.

Though it is unclear whether Bilefeld’s exemplar manuscript β1470 used ⟨or⟩ or ⟨war⟩ – the latter being more likely, considering the consistency in Codex B – the β recension of Guta lag ultimately stems back to an archetype with ⟨or⟩. Evidence for this change is found in the first chapter, where the two codices share a mistake, namely the use of the possessive pronoun vār in the final sentence:

A Oc ‘or’ sei mest þarf (2r13)
and our-gen be-subj most need
‘And may be most necessary for us’

‘or˚ ] war B 1bisr12.

In Old Icelandic copular sentences with the noun þǫrf ‘need’ take dat and gen themes, as found in Hávamál:

Hm matar ok váða esmanni þǫrf (Finnur Jónsson 1932, 21)
food-gen and clothing-gen is man-dat need-nom
‘The man needs food and clothing’

The archetype of Guta lag presumably had the same construction, with the dat experiencer os. Comparison with the Danish (δ) and German (γ) translations of Guta lag further indicates a dat construction:

*GL ok *os sei mest þarf
and us-dat be-3 sg pres subj most-nom need-nom
‘and (that which) we need most’


These errors in Codices A and B must derive from a misreading of os as ēr prior to the change ēr > vār evident in the β recension. The Old Gutnish text behind the translated manuscripts cannot be known for certain, though the use of MLG uns and Da. os ‘us’ point to an Old Gutnish original with os.

5.1.7 vera, vara

The sound development yer > yar (§4.3.8) affected the paradigm of OGu. vera, vara vb ‘to be’ in the inf vera > vara and sup verit > varit. This development had already occurred by the time of Codex A, as both older and younger forms are
found: **inf** ⟨vera⟩ 8 tokens, ⟨vara⟩ 3r17, 12r16, ⟨wara⟩ 4 tokens; **sup** ⟨ve|rit⟩ 15v16-17, ⟨varit⟩ 13r15. Two tokens *wara* StSC 12, 72 are also found in the *Statutes of St. Catherine’s Guild*. Codex B has fully integrated the younger forms, using ⟨a⟩ in all tokens: **inf** ⟨wara⟩ 14 tokens; **sup** ⟨warit⟩ 14v13, ⟨war|ith⟩ 18r4-5.

Characteristically Gutnish is the broken form of the 3 sg pres ind *ier*, pl *ieru* (still heard on the island as Gu. *jär*, *järu*) alongside unbroken sg *ir*, pl *iru*. While in Codex A unbroken forms constitute roughly two-thirds of all tokens, in Codex B broken forms dominate. *Pipping* ([1901], 76) notes all five tokens of **pl** ⟨iru⟩ in B are found in marginalia: two on 22v, two on 25r, and one on 25v. The second token on 22v is a dittography of the first, which Bilefeld has crossed out, such that ⟨iru⟩ essentially amounts to a single token. *Pipping* ([1901], 76) counts ten tokens of **sg** *ir*: two in the same marginal note on 25r, four in Chapter 24 ([§ 3.1.3]), and four elsewhere in the main text. Of these four, two are debatable: in chapter 17 the token ⟨sakir⟩ 17v7 ‘cases’ (not found in A) is an error for *sak i(er)* ‘case is’, which could have arisen at any point in the β recension, although presumably from an exemplar with unbroken *ir*. The token in Chapter 39 originally belonged to the reading **nom sg** *soydr* ⟨soydir⟩ 37r8 ‘creature’, which Bilefeld later changed to “soyd *ier*” ([creature-acc is] (“soydr ir” A 31r6; [§ 6.2.2]). In addition to the two remaining tokens of **sg** ⟨ir⟩ 21r3, 41v17 are two tokens ⟨er⟩ 5r13, 47v3, clear Danicisms ([§ 4.3.1]).

Despite the low number of unbroken forms in B compared to their frequency in A, four tokens of **sg** *ir* in B correspond with *ier* in A (see Table 5.5): the two tokens in the marginal note on 25v, the first token of chapter 24 (B 23v8), and the token on 41v17. Otherwise, the majority of the 255 tokens are unbroken *ir*, *iru* in the older codex and *ier*, *ieru* in the younger. The younger, broken forms are also found in the *Statutes of St. Catherine’s Guild*, **sg** *iär* 5 tokens, **pl** *iäru* 3 tokens.

Finally, the **pres subj** is always found with the stem-vowel ᵀ for Codex A, i.e.

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**Table 5.5: Broken and unbroken forms of ‘to be’**

<table>
<thead>
<tr>
<th></th>
<th>A <em>ir B ier</em></th>
<th>A <em>ier B ier</em></th>
<th>A <em>ier B ir</em></th>
<th>A <em>ir B ir</em></th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOTAL</td>
<td>174</td>
<td>74</td>
<td>4</td>
<td>3</td>
<td>255</td>
</tr>
<tr>
<td></td>
<td>68%</td>
<td>29%</td>
<td>1.6%</td>
<td>1.2%</td>
<td>100%</td>
</tr>
<tr>
<td><strong>sg</strong></td>
<td>109</td>
<td>71</td>
<td>4</td>
<td>1</td>
<td>185</td>
</tr>
<tr>
<td><strong>pl</strong></td>
<td>58</td>
<td>2</td>
<td>2</td>
<td>62</td>
<td></td>
</tr>
<tr>
<td><strong>A pl B</strong></td>
<td>6</td>
<td>1</td>
<td>2</td>
<td>62</td>
<td>7</td>
</tr>
<tr>
<td><strong>sg</strong></td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>pl</strong></td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

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16The token ⟨veri⟩ A 12v17 for 3 sg **pres subj** *iäri* must be taken as scribal error (perhaps from the **inf**), as the subjunctive does not cause *i*-umlaut in Old Gutnish ([§ 4.3.7]).
5.1. INDIVIDUAL PARADIGMS

3 sg pres subj sēi, pl sēin, as well as in the Statutes of St. Catherine’s Guild in the singular: sei StSC 1, say StSC 2. In Codex B the 3 sg pres subj sēi is only found in five tokens – ⟨sei⟩ 4 tokens, ⟨sey⟩ 35v10 – whereas the majority of tokens contain a stem-vowel Ī: 3 sg pres subj sī (si) 19 tokens. Four tokens of 3 pl pres subj sēin (sein) occur, outnumbering the single token sīin (siin) 14r16.

Forms with the stem sē- are occasionally found in Old Swedish in the singular, though stems with the lower vowel ē (or ā or æ) dominate (cf. Noreen 1904, 477). However, the high vowel Ī is the phonetically regular development from the Proto-Germanic subjunctive stem *sij- (cf. OSw., OGu. vīr pron ‘we’ < *wīz, *wiz) and should then be considered older than ē (ā). The addition of unstressed -i in the 3 sg sēi, taken analogically from the subjunctive of other conjugations, also suggests a younger form. Kock (1906-29, I, 141) considers the vowel to have been lowered when weak, explaining the variation found in Old Swedish and Old Gutnish. That the lower vowel ē dominates in Old Gutnish may also be due to the homophony of the plural form sīin with 3 pl pres subj sīin from OGu. sīa ‘to see’. This evidence from Codex B tentatively suggests the stem sē- first began to dominate in the plural, eventually phasing out the stem sē- throughout the paradigm.

5.1.8 þorfa

A single token of OGu. þorfa pret-pres vb ‘to need’ inflects with the weak verbal ending -ar in 3 sg pres ⟨tarfar⟩ 2v10. In Codex A we find the expected ⟨þar|f⟩ A 3v13 with the same inflection as found in all remaining tokens in both codices. The only token of a 3 pl pres þorfu ⟨þorfu⟩ A 32v19, ⟨þorfu⟩ B 39v3 also inflects as expected in both codices.\(^{17}\)

Influence from Danish may be ruled out as an explanation for ⟨tarfar⟩, as ODa. thørve, Da. turde always inflects as a preterite-present (though the stem-vowel varies; see Brøndum-Nielsen 1928-73, VII, 464-465). OSw. þorva, on the other hand, can occasionally be found with a 3 sg pres ending taken from the weak inflection, especially in the Middle Swedish period, e.g. þorver, þørver (Noreen 1904, 468). A form Tarffuar, with the same -ar ending as found in Codex B, occurs in a diploma from 1368 (SDHK 2015, no. 9250).

We should not expect Swedish influence in Codex B, however. Instead, the ending -ar in ⟨tarfar⟩ must be a dittography from the following word ārla ⟨arla⟩ 2v10 (the only token of OGu. ārla adv ‘early’ in Codex B).

17In a marginal note in Codex B we also find Da. ⟨þørff⟩ 41r.
5.2 Nominal morphology

Although variation in verbal morphology is found in Codex B, as seen in the preceding section, more general morphological developments are found in the nominal system. The present section investigates a selection of these developments.

5.2.1 Shifts in inflectional class

Shifts from one stem-class to another, or even from one gender to another, is not uncommon in the Old Nordic languages. Despite the small corpus, this can also be found in Old Gutnish.

The expected inflection of the root noun OGu. *brōk* fem ‘trousers’ is with *i*-umlaut in the plural, as found in other Old Nordic forms such as OIcel. *brōkr*, OSw., ODa. *brøker*. In Codex B, however, we find **acc pl brōkr** ⟨broker⟩ 22v18 without umlaut, as in Modern Gutnish, Swedish, and Danish, where the umlaut has been analogically removed (Gu., Sw. *broker*, -ar; Da. *broge*). Whether the expected form with umlaut was still present at the time of Codex A is not known, as the corresponding token in the older manuscript is **acc sg brōk** ⟨broc⟩ A 20r1.

The twelve tokens **nom-acc pl** _ertaugr_ ⟨ertaugr⟩ reflect a root-noun inflection for OGu. *ertaug* fem ‘értug (name of a coin)’. In Codex A both a root noun inflection _ertaugr_ ⟨ertaugr⟩ A 20v1, 38v17-18 and an ō-stem inflection _ertaugar_ ⟨ertaugar⟩ 7 tokens, ⟨er|taughar⟩ A 28r4-5 are found. The Proto-Germanic origins of OGu. _ertaugar_ and its North Germanic cognates (OIcel. *ertog*, _értug_; OSw. *örtugh_, *ortogh*) remains a point of debate among scholars; no cognates are known from the other Germanic languages. Common consensus supposes an original ō-stem *arut(i)-taugō‑* (cf. Kroonen 2013, s.v. ‘arut’; Hellquist 1957, s.v. ‘örtug’; Asgeir Blöndal Magnússon 1989, s.v. ‘örtog’), while the root noun inflection, only known in East Norse (e.g. OSw. *örtugher*) is considered a secondary development (cf. Brøndum-Nielsen 1928–73, III, 154–155; Hansen 2014, 37).

Originally an an-stem, OGu. *bryþlingi* masc ‘brother’s child’ inflects as a jan-stem in the **nom pl** _bryþlingar_ (Brylingiar) 40r10 in the younger codex, whereas Codex A maintains the **an-stem nom pl** _bryþlingar_ (bryþlingar) A 33v5-6. Noreen (1904, 319) explains the insertion of *i* in nouns of this type as an analogical spread of palatal -*ng*- from the **nom sg** -*ingi*. Although both **nom pl** endings are commonly used interchangeably for the same lexeme in the Old Nordic languages – e.g. OIcel. *skrælingar_, ‑jar (only **pl**) ‘Greenlanders'; OSw. *ervingar_, -iar ‘heirs’ – this use of **nom pl** -*iar* for ‘brother’s children’ is unique to Old Gutnish; OSw. *bryþlingi*

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19 Considering the form is disyllabic, *i*-umlaut is not likely to be expected in the plural. Most root nouns are monosyllables, and while _ertaug_ is originally a compound, no root noun simplex †taug is known.
5.2. NOMINAL MORPHOLOGY

(var. brøþrungi, brøþringi, bryllingi, etc.) is only found with NOM PL -ar in the Old Swedish laws.

Two lexemes are found clearly belonging to different stem-classes in the singular, though the forms in Codex B may be due to Danish influence. The a-stem inflection of OGu. dagsverk NEUT ‘day-labor’, found in the elder codex as ACC SG ⟨dags huerk⟩ A 40v2 and cognate with OIcel. dagsverk, corresponds with a NEUT n-stem inflection dagsverki in Codex B, ACC SG ⟨dags wercki⟩ 53r3, resembling forms found primarily in East Norse. Similarly, the ia-stem engi NEUT ‘meadow’ (OIcel. engi) in Codex A, found in the ACC SG ⟨engi⟩ A 4r18, corresponds with an o-stem eng fem (OIcel. eng) in Codex B, ACC SG ⟨engh⟩ 3v20, 55v5. Both stem-classes are identical in the DAT PL engium, found in the two codices as ⟨engium⟩ A 32r15, ⟨engiom⟩ B 38v13. Influence from older Da. dagsverke ⟨dag-⟩ and eng are the likeliest explanation for the forms found in Codex B; both are further attested in the Danish translation of Guta lag as ⟨dags uercke⟩ D 56v17 and SG ⟨eng⟩ D 6r8, PL ⟨enge⟩ D 40v15.

5.2.2 Deflexion

Occasional loss of inflection, especially following prepositions, is a characteristic feature of Codex B, argues Pipping (1905-07, xcii). An example he cites for this phenomenon is found at the end of the preface of Guta lag:

och war sy mest tarff at Bade ‘till | liif och siell’ (1bis r12-13)
‘And we may need most in both body and soul’


The phrase “in body and soul” is well known outside of Gutnish, and is not uncommon in Danish diplomas from the fifteenth and sixteenth centuries, written almost identically as in Codex B. This entire phrase is best argued to be transferred from Da. til lif og sjæl, rather than an example of deflexion in Old Gutnish.

Otherwise apparent deflexion, including the second example mentioned by Pipping (1905-07, xcii), commonly involves the use of the stem mann- (formally identical with the ACC SG) of OGu. mahr ‘man’. The stem is found in place of DAT SG manni in four examples — ⟨mand⟩ 8v18 and ⟨man⟩ 22r8 as the object of rykkia

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20 ONP (2010, s.v. ‘dags-verki’) cites one West Norse example with final -i, found in a Norwegian diploma dated 1347 (DN 1848-1972, V, 192), which reads daghsværki. This may be influence from East Norse, considering the diploma was sent by Magnus Eriksson to the province of Jämtland and was written in Kopparberget (modern-day Falun in Dalarna).

21 Read os (§1.1.4).

22 For example “tiil liiff oc siel” in a diploma dated 20 September 1493 (GDOB 1999, s.v. ‘liv’), “tiil liif oc siel” dated 17 July 1527 (DN 1848-1972, XI nr. 468).
and *nykkia* wk vb ‘to pull (violently)’ (Codex A *nykkia* for both tokens; cf. §5.2.2), ⟨man⟩ 22r5 in the phrase *taka i hár* ‘seize by the hair’, and ⟨man⟩ 45r7 as the indirect object of *giera öskiel* ‘commit an injustice’. The spelling of the first example shows clear influence from Danish (§4.3.1), which may further explain the loss of dative in these forms.

By contrast, DAT SG *manni* is found only once in Codex B corresponding to the stem *mann*- in the elder codex, a discrepancy which becomes clearer when comparing the German and Danish translations of *Guta lag*:

<table>
<thead>
<tr>
<th>at men</th>
<th>schulu ‘männj helg helda’ (10r13-14)</th>
</tr>
</thead>
<tbody>
<tr>
<td>that men-NOM PL shall</td>
<td>man-DAT SG sanctity-ACC AG hold</td>
</tr>
</tbody>
</table>

‘That men shall maintain personal sanctity.’

Codex A uses a cmpd *mannhelg* fem ‘personal sanctity’, a reading supported by the German translation *manvrede* (an ad hoc creation for the translation; cf. *Schmidt* 2016, 160). Codex B, by contrast, never uses such a compound, but rather writes *mans helg* ‘man’s sanctity’ with GEN SG *mans* in the three remaining tokens corresponding with the compound in A. The Danish translation ‘haffue y helg’ D 10v13 [have in sanctity], on the other hand, points to an Old Gutnish original with *i helg balda*; the token (manni) in Codex B then likely derives from a misreading of two words as one, with an original reading at *menn skulu mann ī helg halda* [That men shall hold (each) individual in sanctity].

Other losses of case-endings may be due to scribal error or Danish interference, such as the loss of NOM SG -r in e.g. *nēstr* ⟨nest⟩ 54r10 ‘next’ and *afrāþr* ⟨affrad⟩ 40r4 ‘tribute, tax’, or the missing GEN SG -s from e.g. *korns* ⟨korn⟩ 25r17 ‘grain’ and *mans* ⟨mand⟩ 15v11 ‘man’.

The rubric for Chapter 14 reads “Aff lutuar sakir” 14r5 [Concerning inherited cases] with NOM-ACC PL *sakir* ‘cases’ for expected DAT *sakum*. This confusion of cases is likely taken from the first line of the chapter, which reads “En vm lutuar sakir” 14r6 [But concerning inherited cases] with *um* PREP ‘about, concerning’ governing the ACC PL *sakir* ‘cases’. The same use of ACC PL *sakir* found in the table of contents (“Aff lutur sakir” 55v17) is likely taken from the rubric.

True deflexion or leveling can be found in the plural forms of the weak adjectival inflection, e.g. ⟨sama⟩ 29r3, 39r11 ‘same’ for older ⟨samu⟩ A 25v11, 32v9

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23 A 1ra8 (in the table of contents), 7v14, 15; B 55v10 (in the table of contents), 8v4, 6.
24 Note also the reading “som allir men haffua i helgh | takit” B 12r2-3 [which all men have taken as sanctuary] (in reference to the churches of Fardhem, Tingssted, and Atlingbo), which is translated in the Danish manuscript as “som alle mendt haffue y helg och | frid tagit” D 12v4-5.
25 Note also the consistent use of ⟨lutuar⟩ for PTC ACC PL FEM *lutmar* ‘inherited’ (§3.3.4).
5.2. NOMINAL MORPHOLOGY

(modifying DAT PL vitrum ‘evidence’); ⟨nesta⟩ 34r1 ‘next’ for older ⟨nestu⟩ A 29r6 (modifying GEN PL frēnda ‘relatives’). The only apparent counterexample is ⟨sama⟩ A 17r8, ⟨samu⟩ B 19v3 ‘same’ (modifying DAT PL vitrum ‘evidence’), although the token in Codex A is found in a provision which has been re-traced by Bilefeld (cf. §2.3) where the original reading appears to have been ⟨samu⟩. There are, however, examples of -a in the plural common to both codices — GEN PL ⟨sama⟩ A 16v19-20, B 19r14 and DAT PL ⟨sama⟩ A 41v10, B 54v15 — indicating this spread of -a to the plural had already begun by the mid-fourteenth century, as in Old Swedish (see Noreen 1904, 305).

5.2.3 Feminine adjectives and pronouns

Feminine adjectives, participles, and pronouns inflect differently in the two Gutnish codices in the dative and genitive singular. The elder codex preserves the original OGu. DAT SG FEM -ri < PGmc. *-zōi28 though *r (*r) assimilates to preceding resonants (other than m) and s as in the other Old Nordic languages (cf. Noreen 1904, 344-345; 1923, 292). By the time Codex B was copied, unassimilated -r- was lost in the DAT SG FEM ending, as found in the following examples:

alli ‘all’ (Codex A allri with analogically replaced -r): ⟨alli⟩ 48v17. – (ō)gutniski ‘(non)-Gotlandic’ (Codex A (ō)gutniskri): ⟨gutniski⟩ 4 tokens, ⟨gutnischki⟩ 33v13, 56v1, ⟨ogutniski⟩ 28v12, 30v2. – òskipti ‘undivided’ (Codex A òskiptri): ⟨o schipti⟩ 35v5, 36v4. – réti ‘right; true’ (Codex A rétri): ⟨rette⟩ 1bisr9 (with double (tt) due to Danish influence; cf. §4.1.1).

One token is found with -r- in Codex B, DAT SG FEM ainloyptri ⟨einløptri⟩ 28r6 ‘unmarried’.

Loss of -r- in these endings occurred separately in all of the mainland Scandinavian languages. No forms with -r- are known from Danish (see Brøndum-Nielsen 1928-73, IV, 71-73), while in Swedish -ri and -i are found side by side (see Noreen 1904, 345), though forms with -r- are scarce by the Middle Swedish period. Loss of -r- is evident in Old Norwegian from ca. 1300 (see Noreen 1923, 292). The Insular Nordic languages preserve -r- to the present day: Icel. -ri, Fa. -ari (with secondary insertion of a; cf. Thráinsson et al. 2012, 413). Exactly when -r- was lost in Old Gutnish is unclear, as the DAT SG FEM is not found elsewhere in the corpus, though it seems to have disappeared by the time of the exemplar manuscript β1470.

26 This ending, which originated in the pronominal system, spread analogically to adjectives in Northwest Germanic; cf. Nielsen 1976, 102).

27 The combination *-nam- assimilates into geminate -mn-, as elsewhere in Old Nordic, though *-rn- simplifies to single -r- as in DAT SG FEM fari ‘them’. The only attested example of a stem ending in l is OGu. allr ‘all’, in which the DAT SG FEM allri analogically replaced -r- as in Old Icelandic, if not a regular retention of -r following geminate ll (see e.g. Noreen 1923, 202).
The gen sg fem ending in Old Gutnish is unique among the Old Nordic languages, which all have -(r)ar < PGmc. *-zōz. This phonetically regular ending is only preserved in OGu. *hennar 'her'; otherwise the evidence points to an Old Gutnish ending -(r)ir taken analogically from the dat, e.g. annir ‘one’ (OIcel. einnar; OSw. ēnnar).

Occasionally the ending appears as -(r)i instead of -(r)ir, as in the following example:

\[
\begin{align*}
\text{B} & \quad \text{ta liauter} \quad \text{son} \quad '\text{teiri tridio}' \quad | \quad \text{med} \\
& \quad \text{then inherits} \quad \text{son-nom} \quad \text{the-gen} \quad \text{third-gen} \quad \text{portion-acc} \quad \text{pl with} \\
& \quad \text{kinsmen-dat} \quad \text{pl} \\
& \quad \text{‘Then the son of the third (female heir) inherits a portion with his kinsmen.’}
\end{align*}
\]

\[\text{‘teiri tridio’}] \quad \text{þairi} \quad \text{þriggiu} \quad \text{A 24r1-2.}\]

In another example of the demonstrative pronoun, gen sg fem þairir in Codex B corresponds with þairi in the elder codex:

\[
\begin{align*}
\text{B} & \quad \text{til} \quad '\text{kirkior tei|rir}, \quad \text{com} \quad \text{allir men haffua i helgh} \quad | \quad \text{takit (12r1-2)} \\
& \quad \text{to church-gen that-gen which all men have in sanctuary taken} \\
& \quad \text{‘To that church, which all men have taken as sanctuary.’}
\end{align*}
\]

\[\text{‘kirkior tei|rir’}] \quad \text{þairi} \quad \text{þirkjur} \quad \text{A 10v14-15.}\]

Noreen (1923, 345) interprets the reading þairi in A as a dat sg fem, arguing OGu. til prep ‘to’ occasionally governs the dat instead of the expected gen; from there, a gen -r would have been added to the dat ending, thus resulting in forms like þairir. However, there is little evidence of til governing anything but the gen in Codex A. Instead, the r-less forms can be explained by their position in the noun phrase, as both examples of þairi immediately precede the substantive. Loss of final -r in this position is paralleled in the fem n-stems, whose gen sg ending -ur occurs as -u in compounds (cf. Säve 1859, xv; Pipping 1905-07, xcvii; [Noreen]1904, 323), and in the definite article (see §5.2.4). In another example, an r-less form precedes the substantive in Codex B where Codex A preserves r:

\[
\begin{align*}
\text{B} & \quad \text{ok tu tak atr til} \quad '\text{andri halff Mark}’ \quad (36v18-19) \\
& \quad \text{‘And you take another half mark’}
\end{align*}
\]

\[\text{‘andri halff Mark’}] \quad \text{anna|rir half marc} \quad \text{A 30v17-18.}\]

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28 Read próþiu (Pipping 1905-07, 32 fn. 8).
29 Pipping (1905-07, s.v. ‘til’) notes an example from Codex B, “til guds tie|nistu wigder” 6r10-11 [consecrated to religious servitude], with loss of final -r from gen -ur, though this may be due to its position in the phrase.
Pipping (1905-07, xciii) notes the form in B could be interpreted as a dat, though its position before the substantive, together with the clear gen in Codex A, suggests an expected loss of final -r. The contracted form andri(r) is regular in Codex B (see §5.1.2).

The possessive pronoun OGu. sinn, senn is found once in the gen sg fem, written ⟨sinnar⟩ 12v13 in Codex B, with an ending corresponding to the other Old Nordic languages (e.g. OIcel. simnar). Noreen (1904, 345) considers this reading to be a true gen, as opposed to the hybrid dat-gen reading ⟨sennir⟩ A 11v3 in the elder codex. That the phonetically regular ending -ar would be preserved in this single token alone (apart from OGu. hemnar ‘her’) is unlikely; that Bilefeld writes ⟨a⟩ is more likely due to the influence of other tokens of OGu. sinn, senn in the preceding lines: acc pl fem sīnar ⟨sinar⟩ 12v8, acc sg fem ⟨droytingina⟩ A 44v2 ‘the queen’, post-vocalic ⟨faroyna⟩ A 44r2 ‘Fårö’, dat sg masc tos·dahinum G 70 ‘Thursday’, dat sg neut primtaliniu CR 15:8 ‘the golden number’, gildena StSC 56 ‘the guild’, arene (var. arena) StSC 66 ‘the year’. Only two plural forms are attested: nom pl neut mymnān StSC 41 ‘the toasts’ and gen pl neut fingranna CR 15:1 ‘the fingers’.

Two variants of the gen sg fem are found in Codex B, one with and one without final -r, similar to the variation found in adjectives and pronouns (§5.2.3). Both forms lack final -r in Codex A:

B   Hwar som seter hus nider vtan | ‘sochninna’ luff (52v8-9)
    ‘Whoever sets down a house without the parish’s-def permission’

30 Pipping (1905-07, 40 fn. 3) considers OGu. halfmark fem ‘half mark (coin)’ an indeclinable compound, explaining the lack of the expected gen sg ending in Codex A and thus the expansion given for Codex B. However, no distinct gen sg ending is attested for the simplex mark fem ‘mark (coin)’, despite clear attestations of the form where the syntax would require a gen, suggesting the lexeme was indeclinable in the singular. Another explanation for this lack of a separate gen sg (cf. OIcel. merke) may simply be scribal error in the expansion of this often abbreviated, common lexeme, as the simplex only occurs twice in the gen sg, abbreviated once each in the two Gutnish codices (see also Pipping [1905-07, 46 fn. 3 and 50 fn.4).

31 On dat sg neut -(e)no > -(e)na in Old Swedish, see Noreen (1904, 405).
Table 5.6: Definite article in Codex B. When both are attested, forms of the definite article following a vowel are listed after those following a consonant.

<table>
<thead>
<tr>
<th></th>
<th>Masc</th>
<th>Fem</th>
<th>Neut</th>
</tr>
</thead>
<tbody>
<tr>
<td>NOM SG</td>
<td>⟨sonin⟩ 24v1</td>
<td>⟨sochnin⟩ 1⁶√v16</td>
<td>⟨barnit⟩ 18v8</td>
</tr>
<tr>
<td></td>
<td>⟨Bondin⟩ 53r11</td>
<td>⟨kunan⟩ 28r17</td>
<td></td>
</tr>
<tr>
<td>ACC SG</td>
<td>⟨gardin⟩ 34v10</td>
<td></td>
<td>⟨schipit⟩ 47v16</td>
</tr>
<tr>
<td></td>
<td>⟨bondan⟩ 53r14</td>
<td></td>
<td>⟨typtit⟩ 46r14</td>
</tr>
<tr>
<td>DAT SG</td>
<td></td>
<td>⟨sochninnj⟩ 54r3</td>
<td></td>
</tr>
<tr>
<td>GEN SG</td>
<td>⟨Bondans⟩ 52v15</td>
<td>⟨sochninna⟩ 52v9,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>⟨sochninnar⟩ 52v12</td>
<td></td>
</tr>
</tbody>
</table>

The reading ⟨sochninna⟩ A 40r14 in the first example is not a true definite article, but rather the stem of sōkn fem ‘parish’ followed by the reflexive sinn poss pron, a construction also found in e.g. Upplandslagen in “til sak sinnær” MhB 39 [to his/her case] (Schlyter 1834, 165).

A third token in Codex A contains the gen sg fem ending -innar with final -r. Here the reading in Codex B is corrupt, as also evidenced by the readings in the German and Danish translations, which agree with A:

B tha leytj e wider than lerdan man fyrr siir som ‘sochn an|nar’ eygar then seek always with the learned man for him that parish other has wald (6v21-7r2) control
‘Then he always seeks permission from the priest who has control over the parish’

The corrupted reading sōkn annar in B nevertheless traces back to an original def art -innar with final -r, corresponding to the reading in A. This ending is further found in the 1328 runic calendar in urelittinnar CR 16:8.

The examples of OGu. sōkninna(r) ‘of the parish’ show that, as in Old Swedish (Wessen 1963, 119; Noreen 1904, 405), the gen sg -ar ending drops before the suffixed article in Old Gutnish. In a token of OGu. garþr masc ‘farm’, we find nom ³²Note, however, the confusion of minims in ⟨sochninar⟩ A 6v1.
5.2. NOMINAL MORPHOLOGY

sg -r has been dropped before the suffixed article in the token garþin A 21r7 in the elder codex, which also happens occasionally in the Old Swedish laws (cf. Noreen 1904, 407). The corresponding token in B curiously places an extra -r after the article, ⟨garthinr⟩ 25r margin (§ 3.3.1), perhaps analogically from indefinite forms of the masc sg.

In general, the two manuscripts agree in their use of the definite article, though exceptions occur. In the following example, the two codices have reversed which token of OGu. sōkn fem ‘parish’ stands in the definite form:

B tha Byti haan iij | marker ‘sochn’, en ‘sochnin’ winder sicht (1v15-16) then pay she 3 marks parish if parish-def is-able indict
‘Then she pays the parish 3 marks if the parish is able to indict her’

sōchn33sochn’] sočninnj, socn A 2v15-16.

Three examples are found where Codex B has a definite form corresponding with an indefinite in Codex A: NOM sg barn-it ⟨barn⟩ A 39v1, ⟨barnit⟩ B 18v8 ‘(the) child’; NOM sg bōndi-n ⟨bondi⟩ A 40v7, ⟨Bondin⟩ B 53r11 ‘(the) farmer’; ACC sg oyk-in ⟨oyk⟩ A 39v1, ⟨oykin⟩ B 51r14 ‘(the) yoke’. In a fourth example, the phrase sielfs sins ‘his/her own’ has been reinterpreted as a definite form in Codex B: ⟨sielfs sins⟩ A 38v9-10, ⟨sielffuins⟩ B 50r4. By contrast, only one example is found (apart from the reversal mentioned above), where Codex B has an indefinite form corresponding with a definite in Codex A: DAT sg sōkn-inni ⟨sochninnj⟩ A 41r7, ⟨sochn⟩ B 54r7 ‘(the) parish’.

In one final example, neither Gutnish codex contains a definite article, though textual evidence suggests there had been in the original text of Guta lag:

B Tha en iero ganguir34 triir winter | ella trim meyra tha schall han hafþua bade kyrkio manna witni, at han thar | mid teym i gjerd warj, oc ‘prester si’ wiþni at han tions haffui thar e sidhan | hanom til fyrd so sum huar annar | kyrkio man. (3v13-17) ‘When three years have passed, or more than three, then he shall have the witness of both the parishioners, that he was with them in the building, and the priest would be a witness, that he has ever since delivered a tithe to him as every other parishioner.’

‘prester si33’] prest senz A 4v15; synes priesters G 2va17; prestins D 6r5.

Although the reading in B (shown in italics) is possible, with prestr ‘priest’ as the subject of 3 sg pres subj ȝ, it does not seem the optimal reading considering the lack of parallelism with gen pl kyrkiu-manna ‘of the parishioners’ in the previous

33The only other example of a post-consonantal NOM sg MASC -in is sunin ‘the son’, which lacks final -r the indefinite NOM sg sun as well. It is thus impossible to determine whether the loss of -r in garþin is regular or unique to this form.
34Read gangmir; cf. also § 3.3.6.
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phrase. Codex A contains a gen sg of the reflexive pronoun *sinn*, though concord with the preceding *prest* (acc?) is lacking. The reading in the German translation is close to A, complete with concord according to German grammar. Only in the Danish translation, however, do we find two parallel phrases – “bode kirckemends vitne” D 6r4 [both the parishioners’ witness] and “oc prestins vitne” D 6r5 [and the priest’s witness]. This reading must be original, pointing back to an Old Gutnish text with gen sg def *prestins*.

5.2.5 Possessive constructions

Two rubrics in Codex B lack concord in possessive constructions, in which the modifier of the possessor is not marked for gen as expected in Old Gutnish. Both examples are further found in the table of contents on 56v.

The first example is found in the rubric for Chapter 44. No other recension has a new chapter here, meaning the rubric is unique to the β recension.

- B Aff Gutnisch mans syni (41r8, 56v11)
- Engin gutnischs mans son (41r9)

In stark contrast to this lack of concord is the opening line of the same chapter, which reads:

- B Aff Gutnisch mans syni (41r8, 56v11)
  
  of Gutnish-Ø man’s-gen son-dat
  
  ‘Concerning a Gotlandic man’s son’

As there is no reason to doubt the exemplar manuscript β1470 also contained this rubric, we may attribute the lack of gen ‑s in ⟨Gutnisch⟩ to copy error, either by Bilefeld (if β1470 had *gutnisks*) or earlier in the β recension. The rubric in the table of contents was likely copied from the rubric in the main text, thus also without gen ‑s.

The second example is found in the rubric for chapter 52, which is also a separate chapter in A and D, though the rubrics differ. Codex B reads as follows:

- B Rider tu annan mans hest (44r1, 56v19)

  ride-pres thou another-Ø man’s-gen horse-acc

  ‘If you ride another man’s horse’

Codex A instead has a rubric of the type “Concerning X”, which in the main text reads “af hesti” 36r1 [Concerning a horse], though the table of contents has “Af
5.2. NOMINAL MORPHOLOGY

hesta tect” 1v10 [Concerning the taking of horses]. The rubric in D has a similar construction as in B, though with a different verb:

D    Thager   tu   nogen mandz   | hest  (47v5-6)
     take-3 sg pres you-nom sg some-Ø   man’s-gen   horse-Ø
     ‘If you take another man’s horse’

This rubric likely derives from the opening sentence of the chapter, which in D reads “Om du tager naagen mandz hest” 47v4 [If you take another man’s horse]. This does not, however, explain the rubric in B, as the chapter opens with the vb *taka* ‘to take’, not *rīþa* ‘to ride’: “Taker tu hest mans” 44r2 [If you take a man’s horse].

Instead, the rubric in the β recension must derive from one the Danish law codes, where provisions regarding riding another man’s horse use the vb *rīþe* ‘to ride’. Chapter 178 of *Skånske lov* (Brøndum-Nielsen and Aakjer 1933, 144), for example, opens with “Riþær man annærs manz hæste” [If a man rides another man’s horse]. The use of gen *anners* (OIcel. *annars*) is expected in such an early Danish text (cf. Perridon 2013, 139), but does not explain the lack of concord in the rubric in Codex B. In *Jyske lov* Book 3, Chapter 54 (Skautrup 1933, 464) we find both an opening sentence and a rubric with the vb *rithe* and, in later manuscripts, an endingless pron *annen* ‘another’. The rubric, here taken from the late-fifteenth-century manuscript Copenhagen, Arnamagnæan Collection, AM 8 4to, reads:

JL    Om man ridher   an|nen mans   hæst  (AM 8 4to 41v9-10)
     if   man-Ø   rides-3 sg pres another-Ø   man’s-gen   horse-Ø
     ‘If a man rides another man’s horse’

The same rubric is found in the King John’s ordinances for Gotland from 1492, as seen in Bilefeld’s copy in G:

G    Om mand rider anden | mands hest (37v19-20)

The endingless ⟨annan⟩ (formally identical to the acc) in Codex B differs from the Danish tokens only in the unstressed vowel. While one might consider influence from OSw. acc *annan* ‘another’, none of the Swedish laws contain a parallel phrase opening with *rīþa* ‘to ride’. Although the rubric for Chapter 44 in Codex B can be read as Old Gutnish, “Rider tu annan mans hest” can as easily be read as Da. *Rider*

35 It is possible the title *Af hesti* originally belonged to this and the preceding chapter (43) together, in G the two are written as a single chapter under the title “van eyme pferde” 23ra21 [Concerning a horse].

36 Phrases with *taka*, on the other hand, do occur: Östgötalagen “Nu takær man hæst manz rīþær meþ” BB 26 [Now a man takes a(nother) man’s horse and rides with it] (Collin and Schlyter 1839, 214); Bjärköarätten “takær mâjær manz hæst olowandis” Chapter 9 [A man takes a(nother) man’s horse without permission] (Schlyter 1844, 117); Magnus Eriksson Landslag “Nu taker nakar man
du (en) anden mands best as OGu. Rīþr þū annars mans best. If this rubric was already found in the exemplar manuscript β1470 (ruling out King John’s ordinances as a possible source, as they were first written two decades later), it must have been introduced by a scribe who was well acquainted with Danish law.

5.3 Discussion

I have argued in the previous chapter that, despite Danish influence on the orthography of Codex B, the morphology remains distinctly Gutnish (cf. especially §4.3.1). Nevertheless, Codex B clearly shows a later stage of the Old Gutnish language than Codex A in the morphology; irregularity in various verbal and nominal paradigms is leveled away, while some endings and other forms are phonologically reduced, resulting in a younger paradigm. That these developments are native Gutnish and not the work of a Danish scribe is at times confirmed by the Statutes of St. Catherine’s Guild, which shows similar developments.

On the other hand, much of the morphological variation in Codex B points to Danish interference rather than native Gutnish developments. At times entire phrases are taken directly from Danish, such as til lif og sjæl [to body and soul] and rider du (en) anden mands best [if you ride another man’s horse]. Transfer from Danish may also best explain items such as dagsverki ‘day-labor’ and eng ‘meadow’, and are perhaps best considered lexical variation, the subject of the following chapter.

vtan laan ëllæ legho hæst ëllæ skiuatl annars manz, akër, riþer ëllæ gër nakra hand auerkan mëf þý” Tjb 38 [Now a man takes, without loan or borrowing, another man’s horse or beast of burden, and drives, rides, or does some other work with it] Schlyter [1862, 370].
Chapter 6

Lexicon

6.1 Extra provisions in Codex B

6.2 Variant readings in B

Loanwords in Codex B, Lexical variants, Derivational Variants, Phonetic variants

6.3 Readings clarified in Codex B

6.4 Discussion

Guta lag contains roughly 1200 individual lemmata, ranging from the most common śā adv ‘then, when’, totaling 634 tokens in Codex B, to hapaxes such as dyrp fem ‘honor’, found once in Codex A, and tīa fem ‘toe’, found once in Codex B. As a result of lexical, phrasal, and episodic variation within the corpus of Guta lag, the two Gutnish codices differ in their lexicon. Meanwhile, the preservation of a longer recension in Codex B means the younger manuscript contains numerous lexemes not found elsewhere in the Old Gutnish corpus.

The first section of the present chapter discusses the unique lexical items found only in the provisions missing from Codex A, divided into the chapters in which these provisions are found. A treatment of lexical variants in Codex B follows, divided into four subgroups: (1) Low German loanwords in Codex B, for which Codex A has an inherited lexeme; (2) Other lexical variants, wherein the readings in A and B are etymologically distinct; (3) Derivational variants, wherein the readings in A and B differ in their word-formation, though are etymologically related; and (4) Phonetic variants, wherein the readings in A and B are ultimately the same.
lexeme, though the results of different phonetic processes. The chapter concludes with lexical items for which Codex B provides the key for resolving defective readings in Codex A.

6.1 Extra provisions in Codex B

Codex B preserves a longer recension of *Guta lag* than is found in Codex A (§3.4), and a significant portion of the Old Gutnish lexicon is found in provisions missing in the elder codex. Many of the lexemes only found in Codex B are exactly as we should expect the Old Gutnish form to be when comparing cognates in the other Old Nordic languages; other items show a phonology, word-formation, or semantics unique to Old Gutnish.

All lexical items from these provisions not otherwise attested in Codex A are presented in the following sections. Items which require little discussion, as they appear as expected considering Old Icelandic and/or Old Swedish cognates, are included for the sake of completeness. These items are grouped according to the chapter in which they are found, as they often belong to a similar semantic category due to the nature of the text, such as theft and retribution in Chapter 55. The chapters in which we find unique lexical items are:

**Chapter 4** The extra provisions regarding priests and their families are only found in the β recension (§3.1.1).

**Chapter 17** The second half of the chapter on unruly animals is likewise unique to the β recension (§3.1.3).

**Chapter 19** The lengthy chapter regarding personal wounds shows much variation among the four recensions (§3.1.3); one provision containing a unique lexical item is only found in recension β, another is also found in γ, while a third is found in γ and δ as well.

**Chapter 49** The chapter concerning the purchase of slaves is found in all recensions except α (§3.1.7).

**Chapter 55** The subchapter regarding theft by slaves is found in β and γ (§3.1.8).

In addition to these chapters, marginal notes from Chapters 19 (§3.1.3) and 26 (§3.1.4) as well as the rubric from Chapter 29 (§3.1.4) contain lexical items not found in Codex A. These are discussed in §6.1.6.

6.1.1 Chapter 4

*byrþ* fem ‘birth’ (OICel. *byrð*, *burðr*): acc sg ⟨byrd⟩ 5r7.
The expected Old Gutnish outcome of PGmc. *burdi-, OGu. byrþ is also found in the compound at-byrþ fem ‘occurrence’ (OLcel. at-burdר masc) once in each manuscript. This lexeme has fallen together with OGu. byrþ fem ‘burden’ (OLcel. byrdר, byrdי) < *burþin-, attested three times each in A and B.

*fram-laiþis* ADV ‘further’ (OLcel. *fram-leiðis*): ⟨framleydis⟩ 5r3.

Use of the adverbial ending -laiþis is not found elsewhere in *Guta lag*, though *Guta saga* contains the form samu-laiþ (read samu-laþi? cf. OLcel. sümuleiðis) ADV ‘likewise’. OGu. *fram* ADV ‘forth, further’ is well attested in the two codices.

*illr* adj ‘ill, evil’ (OLcel. illr): acc sg masc ⟨illan⟩ 5v1.

This is the expected form. The adverbial form illa ADV ‘ill, badly’ is attested twice in *Guta lag* in both codices, as well as once in *Guta saga*.

*nipra* wk vb ‘to lower’ (OLcel. niðra): 3 sg pres subj ⟨nidrj⟩ 5r7.

In form and meaning this verbal derivative of ADV nipr ‘down(wards)’ (OLcel. niðr) aligns with the Old Icelandic cognate. However, the Old Gutnish verb governs the ACC in Chapter 4 of *Guta lag* in the provision “oc niðrj so Byrd sina” 5r7 [and so lower/defile his birth] as does OSw. nipra, whereas OLcel. niðra governs the DAT.

*orrusta* fem ‘strife’ (OLcel. orrusta): dat sg ⟨oristu⟩ 6r12.

The exact etymology of this and related Nordic forms is debated (see e.g. Johannis-son 1950, Asgeir Blöndal Magnússon 1989, s.v. ‘orrusta’), and great variation exists in the ending, e.g. OLcel. -usta, -ista, -asta, -osta, etc. The Old Gutnish ending -ista is reminiscent of *pianista* ‘service’, a loan from Low German.

Regarding the first vowel, it is unclear whether *u > o* occurred before geminate rr (cf. Gustavson 1940, 162-164), further complicating the form. Foreign influence cannot be ruled out, though the details remain unclear.

*verra* comp ADV ‘worse’ (OLcel. verr): ⟨werra⟩ 5r7.

\[\text{Jacobsen} (1910, 33 fn. 4)\] considers the reading “at han taki i | werra” 5r6-7 [that he takes in worse (i.e. marries beneath his status)] defective; unfortunately, no other recension preserves this provision to clarify the reading. The use of a disyllabic verra for the ADV ver is indeed unexpected, especially considering the monosyllabic

\[\text{Cf. “at nipra alla indye lanz guþa” [to destroy all the gods of India] in the Old Swedish Legendarium (Stephens 1847, 204).}\]

\[\text{Cf. “at nipra alla indye lanz guþa” [to destroy all the gods of India] in the Old Swedish Legendarium (Stephens 1847, 204).}\]

\[\text{Eyvindarson (1874, s.v. ‘niðra’) notes a single instance of OLcel. niðra governing ACC in Stjórn (Unger 1862, 67).} In the passage in question, however, niðra is followed by neísa ‘to shame, disgrace’, which governs the ACC: “Niðrum þa ok niðra þeira tungur” Gn 11:7 (Astæs 2003, 99) [Let us humiliate and shame their tongues], thus determining the case of the object.\]
**VER** is attested in Codex B (§6.1.4). Leveling from the adjectival form *verri* may provide one solution (cf. the adverbial use of Da. *varre ADJ*), though this does not satisfactorily explain the final vowel, which would have been *-i, -a, and -u in the strong adjective.* Instead, disyllabic *verra* must have been formed on analogy with adjective-adverb pairs such as *illr-illa* ‘ill, bad(ly)’.

### 6.1.2 Chapter 17

| **ó-goymsla** | fem ‘negligence’ (Olcel. *van-geymsla*): dat sg ⟨ogømslu⟩ 17v6. |

Schlyter (1877) gives the headword of this hapax as *ogömsla*, noting further “af göma; Isl. ügeymsla”. Pipping (1905-07), on the other hand, proposes a more Gutnish form *o goymsla*. Both interpretations assume the privative prefix *ó-* on an otherwise unattested substantive, corresponding with Olcel. *geymsla* ‘care, guardianship’, which in turn derives from the verb *geyma* ‘to keep, heed, guard’. While in Modern Gutnish no substantive †(o)gáimslá exists, the corresponding verb *gáimä* (Sw. *gömma*) does occur.

Interpreting the (o) in ⟨ogømslu⟩ as the privative prefix *ó-* is not unproblematic, however. Pace Schlyter, Olcel. †úgeymsla (or †ógeymsla) does not seem to exist. Instead, the corresponding Icelandic form must be *vangeymsla* ‘negligence’, which also occurs in Old Swedish legal prose as *vangömsla*. The privative prefix *ó-* does occur in the Faroese in the substantive *ógømsla* in the proverb “ógømsla ger so mangan tjóv” (Hammershaimb 1891, I, 219) [negligence makes many thieves]; however, this need not show an archaic form, as the prefix *ó-* is productive in Faroese. If not a defective reading for *vangøymsla*, the Old Gutnish form may likewise show the spread of the privative suffix *ó*.

| **vara** | vb ‘to warn’ (Olcel. *vara*): ptc nom sg masc ⟨warader⟩ 17v4. |

This is the expected Gutnish form. Due to the lowering of *uer > uar* (§4.3.8), the inf *vara* ‘to warn’ would have become indistinguishable from *vera, vara* vb ‘to be’.

### 6.1.3 Chapter 19

| **gang-femni** | fem ‘ability to walk’: dat sg ⟨gangfemni⟩ 20r18. |

| **run-femni** | fem ‘ability to run’: ⟨runfemni⟩ 20r19. |

Säve (1852, xxvii) connects the element *-femni* ‘ability’ with Olcel. *-finni* (var. *-fimi*) fem ‘deftness, ability’, an interpretation which has subsequently been accepted by Wadstein (1894-95, 2) – who further notes the use of epenthetic *p* to be a feature of the younger manuscript (§4.1.6) – and more recently by Heidermanns (1993, 197).

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3 Only nom sg masc *verri* is attested.
As in Old Icelandic, the first member of compounds with -femni are nouns, in the above cases deverbals from OGu. *gang(a) to walk, to go' and *renna 'to run' (Gu. *rænna). The use of OGu. *run in the same sense as En. *run is striking, considering OIcel. *runi masc means 'course (of liquid), flow'. Both meanings are found in Goth. *runs masc. A possible Old Swedish cognate run fem ‘run’ can be found in Sturekrönikan (Söderwall 1884-1918, s.v. ‘run?’) in a line reading “ryzer them fölg her mz rwnar snara” (Klemming 1867-68, 135 line 3931) [the Russians hastily follow them with running]. As in English (Onions et al. 1996, s.v. ‘run’), the vocalism in OGu. *run is based on the PTC of *renna.


This is the expected form, as Old Gutnish always preserves k in the ending -likr (OIcel. -ligr, -legr; OSw. -liker, -ligher; cf. Noreen 1904, 208; 1923, 184).

tía fem ‘toe’ (OIcel. tía): nom sg (Thia) 20v3.

The length of the vowel i is confirmed by Gu. tāiā, which I have previously argued (Vrieland 2015) to be the regular outcome of PGmc. *-aihw-.

6.1.4 Chapter 49

aldo masc ‘time, age’ (OIcel. aldr): acc sg (alder) 43r10.

As noted in §4.2.5, Bilefeld is far less likely to indicate the svarabhakti vowel with (e) than with (i) or an er-tittle. The use of (e) in aldr is likely due to influence from (O)Da. alder.

betr comp adv ‘better’ (OIcel. betr): (Beter) 42v16.

This is the expected Old Gutnish form. The corresponding adj *betri (OIcel. betri) is not attested. See also ver below.

beþ-royta fem ‘bedwetting’ (lit. ‘bed-rotting’). dat sg (Bedroytu) 43r6.

This compound is not known outside of Gutnish, although the formation is clearly bet na ‘bed’ + royta fem ‘rot(ting)’, while the definition ‘bedwetting’ is made clear by the German translation “vndir pissent” G 22vb13 [wetting oneself]. Neither simplex is known elsewhere in Old Gutnish, though both survive as Gu. bādd (possibly influenced by Sw. bätt) and ráite, -ā.

4 Used three times in Wulfila’s translation: runs ‘course, race’ for Gk. δρόμος (II Tm 4:7); run gawarəkjan ‘to run violently’ for ὄμαω (Mt 8:32); runs blōþis ‘issue of blood’ for ῥύσις τοῦ αἵματος (Lk 8:44).

5 Note, however, the lack of concord between nom pl ryzer ‘Russians’ and 3 sg pres følg her ‘follows’.
brut-fall neut ‘epilepsy’ (OIce. brot-fall): dat sg ⟨Brutfalli⟩ 43r6.

This is the expected form. The first member of the compound is the same etymon as OGu. bort adv ‘away’, though lacks metathesis of ru and thus preserves the original u-vocalism, whereas bort shows both a metathesis of *ru > *ur and a subsequent lowering of *u > o before r + consonant (Wessén, 1965, 14).

for-māli masc ‘stipulation’ (OIce. for-māli): acc sg ⟨fornala⟩ 43r2, dat ⟨formala⟩ 42v14.

This lexeme is not otherwise known in East Norse.

gies as str dep vb ‘to please, to satisfy’ (OIce. getask): 3 sg pres ⟨gies⟩ 42v12, pret ⟨gatis⟩ 42v16, 19.

This verb is a deponent formation of OGu. gieta str vb ‘to be able’ (OIce. geta), found in Guta saga as 3 pl pret ⟨gātu⟩ A 44r3, 6, 49v17.

haimul adj ‘legitimate’ (OIce. heimill): acc sg masc ⟨heimulan⟩ 43r13.

Variation between a front and back vowel in the second syllable is found in Old Icelandic (heimill, -ull, -all), though the front vowel i dominates. In Old Swedish legal language, only a back vowel is found (OSw. hēmul, -ol). The back vowel u in Old Gutnish is thus expected, especially if this etymon is to be connected with Got. baim-ōþli masc ‘property’ (thus e.g. Ásgeir Blöndal Magnússon, s.v. ‘heimill, heimull, †heimall).†

† heldi neut ‘possession, custody’: dat sg ⟨heldi⟩ 43r11.

This token occurs in a provision which begins “Ta en han warder brigde i | heldi” 43r10-11 [If he (the slave) is reclaimed while in (your) possession], for which the Danish translation reads “y | hende” D 46v2-3 [in (your) hands]. While it is possible the translator misread or re-interpreted an exemplar with †heldi, such a formation in Old Gutnish is problematic. Pipping (1905-07), s.v. ‘heldi’ points out a connection between †heldi and upp-heldi neut ‘maintenance’ (OIce. upp-heldi), yet the latter is a compound of the type at-mēli neut ‘year’, whose second member is a ja-stem derivative of the thematic noun māl neut ‘speech, case; period of time’. Likewise, the second member of OIce. upp-heldi derives from the thematic noun bald neut ‘possession, custody’; no independent lexeme †heldi exists in Icelandic, nor should we posit one for Gutnish. Ekwall (1904, 51) notes the presence of Norw. belde neut in dialects, “[v]äl lösgjordt ur sammansättingar” [doubtless taken from compounds], which could provide a parallel for OGu. †heldi; on the other hand, in modern Gotlandic we only find bald neut (further generalized in compounds, e.g. upphald), which must be a direct descendant of OGu. *bald, considering the preservation of unrounded a (cf. the loan håll from Sw. håll).
Neither should we posit dat sg (heldi) as an example of i-umlaut in an OGu. neut *hald, as i-umlaut is otherwise not found in thematic nouns in Gutnish. The token is thus best interpreted as a scribal error for dat sg hendi 'hand', corresponding with the reading in D.

**būta** vb ‘to call (upon)’: 2 sg pres subj ⟨huti⟩ 43r11.

Schlyter ([1877], s.v. 'huta') considers this a defective reading for impv haiti ‘call’, a reading later rejected by Pipping ([1901], 87f.), who notes the imperative of OGu. haita should be *hait. Pipping instead connects the verb to Sw. huta (ät) ‘scold, berate’, Norw. huta ‘shout; command [a dog]’, further proposing an original Nordic meaning ‘call, shout out’ as found in the Finnish loan huutaa. This interpretation of ⟨huti⟩ as a subjunctive is undoubtedly correct, despite the lack of final -r expected for the 2 sg; a similar instance is found in 2 sg pres subj ⟨Byti⟩ 23r2.

**niþan** fem oft neut (?) ‘waning (of the moon)’: acc sg ⟨nidan⟩ 43r7.

The phrase “om ny oc nidan” 43r7 [for the waxing and waning, for a month] is also found in Guta saga, though as “vm | ny oc niþar” A 44r11-12, with acc pl niþar from OGu. niþ ‘waning’. It is possible ⟨nidan⟩ in Codex B is a misreading of niþar, as the confusion of ⟨n⟩ and ⟨r⟩ is found elsewhere in the manuscript. If this is the case, the defective reading may have been early in the manuscript tradition, as the Danish translation has “om ny oc neden” D 46r16 rather than a more common Da. ne(de) (ODa. nethe, though forms with -r occur as well). Otherwise, niþan may be a separate lexeme (cf. nedan and the obsolete ned).

**siauandi** ord ‘seventh’ (OIcel. sjauandi): acc sg masc ⟨siauanda⟩ 42v11.

The extra vowel in the suffix -andi, which must be analogical from the higher ordinal numbers, is still present in Gu. sjauende.

**ūt-liþin** ptc ‘past, expired’ (OSw. ūt-liþin): nom sg fem ⟨wt lidin⟩ 43r1.

Derived from ūt prep ‘out’ (OIcel. ūt) plus liþa vb ‘to endure, suffer; to last’ (OIcel. liða), both of which are otherwise known in Guta lag, this form is not known in Icelandic, which instead has forliðin (cf. Sw. förleden, Da. forleden).

**ver** comp adv ‘worse’ (OIcel. verr): ⟨wer⟩ 42v16, ⟨werra⟩ 5r7.

This is the expected form. An unexpected disyllabic form verra is also attested in Codex B (§ 6.1.1). See also betr above.

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6On a parallel of this motif in Irish literature, see Mills (2015).
7Cf. þegar ⟨tegan⟩ 26v19 ‘then’, nom sg venzl ⟨werzl⟩ 4v7 ‘suspicion’.
8See also Brøndum-Nielsen [1928-73] IV, 241-242 and references on Da. syvende ‘seventh’, OIcel. áttundi ‘eighth’, etc.
verkia vb ‘to ache’ (OIcel. verkja): 3 sg pres ⟨werkir⟩ 43r8.

While the Old Gutnish form is identical with the Old Icelandic, it has notably avoided the lowering of -u̯er‑ > -u̯ar‑ (§4.3.8).

6.1.5 Chapter 55

ā-gripr masc ‘stolen goods’ (OSw. ā-griper): nom sg ⟨agripir⟩ 46v13.

gripir masc pl ‘valuables’ (OIcel. gripir): acc ⟨gripi⟩ 47v12, 13, 17.

These are the expected forms. The compound ágripr is not known in Icelandic, though the simplex gripir masc ‘possession, valuable’ and compound ágrip neut ‘size’ derive from the same basic verb gripa str vb ‘to grab; to seize’ (not attested in Old Gutnish). Note also the use of OGu. gripir masc ‘grabbing’ (etymologically the same as gripir masc pl ‘valuables’) in chapter 32 in both codices.

alls adv ‘at all’ (OSw. alls): ⟨als⟩ 46v11.

The formation of adverbs via gen -s is also found in framlaðis ‘further’ (§6.1.1), and óloyfis ‘without leave, not permitted’. In Icelandic alls- is commonly found as a prefix (alls-konar adv ‘all kinds of’, alls-staðar adv ‘everywhere’), found in OGu. alls-valdandi (A) and alls-valdugr (B) adj ‘almighty’ (§6.2.1). The use of a simplex alls adv ‘at all’ is common in Modern Swedish.

bain-hail adj ‘undamaged in the bones’: dat sg masc ⟨Bain heilom⟩ 46v9.

brust-hail adj ‘undamaged in the breast; breathing (metaph. alive)’: dat sg masc ⟨Brustheilom⟩ 46v10.

Compounds consisting of a body-part term (stem or gen) plus heill adj ‘whole’ in the meaning ‘having good X’ are known from Old Icelandic, e.g. augna-heill ‘having good eyesight’ and brjóst-heill ‘having good lungs’. The use of ⟨u⟩ in OGu. brjóst-hail is unexpected considering the Old Icelandic parallel with brjóst neut ‘breast’ = OGu. briauta. A possible explanation is that ⟨u⟩ is a misreading of ⟨y⟩ (cf. §4.3.7), and that the form should read brýst-hail, with brjóst- as an unumlauted variant of briauta (cf. OIcel. hard-brýstr ‘hard-hearted’). However, Icelandic compounds with heill do not have unumlauted forms as the first member, cf. fót-heill ‘having good legs’ vs. ber-fót ‘barefoot’. The Gutnish form could likewise have been influenced by mainland forms, e.g. Da. bryst or Sw. bröst (OSw. brjóst) or from MLG brust; otherwise the form may show Old Gutnish preserved a reflex of PGmc. *brust- (Goth. brusts,

9The vocalism of the Danish and Swedish forms is due to the contraction of *iū after post-consonantal r (Noreen 1964, 113f.), which did not happen in Old Gutnish; cf. briauta vb ‘to break’ (OSw. brjôte, OIcel. brjótta), driaugr adj ‘lasting’ (OSw. drýger, OIcel. drjúger).
MLG *brust*, the zero-grade of OIcel. *breusta-*, OE *brēost*. Such explanations are equally unconvincing as OGu. *briaust* is otherwise attested, as well as the regular modern reflex Gu. *braust*.

**baug-band** neut ‘handcuff’: acc pl ⟨baug band⟩ 46v16.

The simplex *baugr* masc is known from *Guta saga* in the skaldic line “alt ir baugum bundit” A 43r16 “Everything is bound with rings”[10] Its use in the meaning ‘arm’ or ‘wrists’ is unparalleled in other Old Nordic languages, though it is also found in the compound *baug-liþr* masc ‘wrists’ (cf. OIcel. *ulf-liðr* < *ǫln-liðr*, Da. *hånd-led*). OGu. *band* neut ‘band’ is otherwise attested, as well as the regular modern reflex Gu. *braust*

**fluti** masc ‘small boat’ (OIcel. *floti*): dat sg ⟨fluta⟩ 47v7.

This is the expected form. The related substantive *flut* neut ‘floating’ (OIcel. *flot*) is attested in the elder codex as dat sg ⟨fluti⟩ A 39v8. Bilefeld appears to have confused these two lexemes, as he has changed the latter from an original ⟨fluti⟩ 51v5 to ⟨fluta⟩, resulting in the reading “hittir mader a fluta | vtj” 51v5-6 [If someone finds (a shipwreck) out on a small boat] in contrast to the reading “hittir han a flutj vtj” A 39v8 [if he finds (a shipwreck) out afloat] in the elder codex. The two lexemes are kept distinct in the German translation, which has “czu schiffe” G 25rb22 [by ship] for OGu. *a fluta* ‘on a small boat’ and “an dem vlosse” G 28rb7 [floating] for OGu. *a flutj* ‘afloat’.

**fresta** vb ‘to torment’ (cf. OIcel. *freista*): 3 sg pres subj ⟨fresti⟩ 46v8, ptc gen sg masc ⟨o|fresta⟩ 46v14-15.

A connection with OIcel. *freista* wk vb ‘to try, attempt; to tempt’, OSw. *fresta* is only possible if the short *e* in the Old Gutnish form arose via contraction of PGmc. *ai* in front of the consonant cluster *st* as found in e.g. OGu., OIcel. *flestr* superl adj ‘most’ (see e.g. Noreen 1904, 77; Gustavson 1940, 211). The only example of *ai* preserved before *st* in the manuscript corpus is the place-name *Aistland* ‘Estonia’ (Icel. *Eistland*). A few examples are found in the modern language, e.g. *aist* masc ‘Estonian [from Ösel]’, *gnaiste* vb ‘to spark’ (OIcel. *gneista*); otherwise, a monophthong is found, e.g. *mest* comp adj and adv ‘most’.

**fundar-laun** neut pl or fem sg ‘finder’s reward’ (Icel. *fundar-laun*): acc ⟨funder⟩ 47r15.

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[10] Loss of *i* after *r* and *l* is regular (Gu. *braute* ‘to break’ < *briaute*, *draugar* ‘lasting’ < *driaugr*, *flauge* ‘to fly’ < *fliauga*) a similar development also known from Faroese (bróst, bröta, drúgva, flúgva).


[12] Cleasby and Vigfusson (1874, s.v. ‘fundr’) list OIcel. *fundar-laun*, though give no examples, nor do there seem to be any from Old Icelandic or Old Norwegian. In Old Swedish, we do find *fynde lön* in Södermanalagen (Schlyter 1838, 121).
The use of the er-tittle in gen sg fundar ‘finding’ is unexpected in this token, as Bilefeld typically uses the abbreviation for weak i or the svarabhakti vowel (§4.2.5); this should not, however, be used as evidence for an original gen sg **-ir for i-stems (as argued by e.g. Noreen 1923, 270 on the basis of OIcel. †vetterges ‘nothing’ in the Icelandic Homily Book, a claim rejected in Vrieland 2016, 229). No hard evidence for gen sg **-ir can be found, while loss of a in the ending -ar due to a scribal slip is found in e.g. 3 sg pres kallar ⟨callr⟩ A 3r17 in the elder codex and an erroneous addition of ⟨a⟩ is found in acc pl markr ⟨markar⟩ 27r15 in B.

Both simplexes fundr, fynder masc ‘finding’ and laun neut pl or fem sg ‘reward’ are otherwise attested in Old Gutnish.

**būn** masc ‘latch’ (OIcel. búnn ‘bar, beam’): nom sg ⟨hun⟩ 46v7.

**bēl** masc ‘lock’ (OIcel. báll ‘peg’): nom sg ⟨hell⟩ 46v7.

Peele (2015, 197 note Addition 8/11) surveys previous scholars’ translations of the alliterative phrase “hun ella hell” found on 46v7, which range from “ovvantill eller vid grunden” (Schlyter 1852, 110) [above or at the ground] to “bom [eller] hängsla” (Wadstein 1890-92, 229) [beam or hinge]. The latter interpretation is to be preferred (thus also Jacobsen 1910, 99 fn. 4); Wadstein (1890-92, 229) connects OGu. būn with OIcel. búnn ‘bar, beam’, assuming the Gutnish form to indicate a latch beam, and the alliterating bēl with Sw. (Norrland dialect) hāl ‘pin’. Neogaard includes the latter Gutnish form in his 1732 word-list as hel or hāl in the same meaning (cf. Wollin 2009, 229).

**buru** adv ‘how’ (Sw. buru): ⟨huru⟩ 46v3.

The exact formation parallels Sw. buru, likely a shortening of *hvar(n) veg ‘(in) which way’ (Icel. hvernig; cf. Hellquist 1957, s.v. ‘huru, hur’, Ásgeir Blöndal Magnússon 1989, s.v. ‘hvernig, †hvernug’). The related adverb hur ‘where’ (Sw. hur ‘how; where’) is attested in both codices.

**ieta** vb ‘to eat’ (OIcel. eta): ptc nom sg neut ⟨ietit⟩ 47v3.

Breaking in this lexeme is also known from Dalecarlian, e.g. Eldfl. játá, Orsa játá (as opposed to lengthening as found in Icel. étta, Far. eta); see §4.2.3.

**laup-stigr** masc ‘getaway, flight’ (OIcel. blaup-stigr): dat sg ⟨laupstighi⟩ 47r17.

This is the expected form. The simplex laupa vb ‘to run’ (OIcel. blaupa) is otherwise attested in Old Gutnish; *stigr masc ‘path’ (OIcel. stigr) is not attested as a simplex, though the related stig neut ‘step’ is.

**skuþa** vb ‘investigate’ (OIcel. skoða): inf ⟨schu|da⟩ 48r7-8.

This is the expected Old Gutnish form and survives as Gu. skudā.
6.1. EXTRA PROVISIONS IN CODEX B

**skyldr** adj ‘guilty’ (OIcel. skylæ): nom sg masc ⟨skyldr⟩ 48r9, ⟨skylder⟩ 48r13, ⟨oskyldr⟩ ‘not guilty’ 48r10, 14.

Forms with ⟨y⟩ are the expected forms; on the use of ⟨u⟩, see §4.3.7.

**viþr-lag** neut pl ‘compensation’ (OIcel. viþr-lǫg): acc (wider | lagh) 46v8-9, (wider lagh) 46v14.

This is the expected form. Both *viþr* prep ‘with, by’ and *lag* neut pl ‘law, condition’ are otherwise well attested.

**þiauf-naþr** masc ‘theft; stolen goods’ (OIcel. þiauf-naðr). Nom sg ⟨tiauffnad⟩ 46v1, 47r8, acc sg def ⟨tiauffnadin⟩ 46v2.

**þypt** fem ‘theft’ (OIcel. þyfð). Acc sg ⟨typt⟩ 47r1.

**þypti** neut ‘stolen goods’ (OIcel. þyfti). Nom sg ⟨typti⟩ 46r14, 17, acc sg ⟨typti⟩ 47r14, def ⟨typti⟩ 46r14, 47r7, 10, dat sg ⟨typti⟩ 46r13, 20, 47r13.

All three lexemes derive from **þiauf** masc ‘thief’ and are similar to Old Swedish in their word-formation. The suffix -naþr (OIcel. -naðr, OSw. -naþer) is otherwise found in OGu. *matnaþr* masc ‘foodstuffs’ and *varnaþr* masc ‘guard, custody’; in the case of *þiaufnaþr* the consonant cluster -fn- has not assimilated to -m(p)n- as is typical of Codex B (§4.1.6), the only other exception being 3 sg pres subj ⟨stefni⟩ 41v6 ‘summon’. It is possible *þiaufnaþr* continued to be analyzed as two separate morphemes, thus avoiding this assimilation.13

The same cannot be said of *þypt* and *þypti*, which show the occlusion of *-ff* (from root-final *-b* [β] plus the PGmc. suffix *-ðō) > *-ft* as in OSw. *þiūfti*, *þypti* fem ‘theft’, with subsequent assimilation to -pt (Old Swedish forms with -pt are also found). Similarities with Old Swedish are even more evident in *þypti*, which shows the same word-formation as OSw. *þiūfti*, *þypti* neut ‘stolen goods’, based on the stem of *þypt < *þeub-iþō-* rather than directly from *þiauf < *þeuhba- as in OIcel. *þyfti < *þeub-ija-.

**þrī-gildi** neut ‘fine worth three times the value of stolen goods’ (cf. OIcel. þrī-gilda wk vb ‘to pay threefold’).

The exact compound *þrīgildi* is not known in Old Icelandic, although the related verb *þrigilda* wk vb ‘to pay threefold’ is found. Otherwise, compounds with the elements þrī ‘three; thrice’ and gildi neut ‘payment, tribute’ are common, e.g. þrī-faldr adj ‘threecfold’ and skattgildi neut ‘tax’. In Old Gutnish we also find þrīsuar, *þypti* adv ‘thrice’ and þiaufgildi neut ‘payment for theft’, while a West Germanic cognate of gildi is found in the loanword vereldi neut ‘weregild’ (see also §1.3.1).

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13 Noreen (1904, 194) notes the assimilated form þiūmnaþer in Codex Bureanus.

14 Rounding of i > y is due to the labial glide in the following syllable.
6.1.6 Marginalia and Rubrics

\textit{arm-leggr} \textit{masc} ‘forearm’ (OIcel. \textit{arm-leggr}): nom sg ⟨armleg|ger⟩ 21v margin.

\textit{legg-bain} \textit{neut} ‘shinbone’ (OSw. \textit{legg-bēn}): nom sg ⟨legbain⟩ 21v margin.

Both compounds are the expected forms considering cognates in the other Old Nordic languages. No simplex *\textit{armr} \textit{masc} ‘arm’ (OIcel. \textit{armr}, Gu. \textit{arm}) is attested, though both \textit{legg} \textit{masc} ‘leg’ and \textit{bain} \textit{neut} ‘bone’ are found.

\textit{burna} \textit{fem} ‘daughter’: dat pl ⟨Burnum⟩ 25r margin.

Although Pipping (1905-07, s.v. ‘burin? *burn?’) is unable to interpret the form, Jansson (1935-36, 10-13) notes the meaning ‘daughter’ is clear from the German manuscript, which reads “myt den tochteren” G 13rb10 [with the daughters]; cf. also Holmåck and Wessén (1979, 267 note 23). Originally a weak inflection of the ptc \textit{burin} ‘born’ (OGu. \textit{bera} to bear), this substantive is also found on runic inscriptions, e.g. nom sg \textit{burna} G 33, acc sg \textit{burnu} G 36 (see also Snædal 2002, 197 et passim). The lack of lowering *u > o before \textit{r} plus consonant is due to the preceding labial, cf. \textit{burg} \textit{fem} ‘fortress’ (Gustavson 1940, 123).

Derivations from PGmc. *\textit{beran}- with the meaning ‘child, progeny’ are known elsewhere in Germanic, e.g. Goth., OIcel., OGu. \textit{barn} \textit{neut} ‘child’ < *\textit{barna}- and Goth. \textit{baur}, OIcel. \textit{burr}, OE \textit{byre}, all \textit{masc} ‘son’ < *\textit{buri}-.. However, the use of the ptc *\textit{buran}- in the meaning ‘daughter’ is unique to Gutnish.

\textit{in-tekt} \textit{fem} ‘taking in (with a woman)’: dat sg ⟨intecht⟩ 28r4, 56r14.

This form is found in the rubric for Chapter 29, which is unlabeled in the elder codex. Bilefeld has also added ⟨Intect⟩ G 14vb28 at the beginning of the corresponding chapter in the German manuscript, while the Danish translation contains the rubric “Af inteckt” D 30r6, using the Gutnish word. An entry for the chapter in the table of contents in Codex A reads “Af mannj vir. in\textit{tak|t}itum” A 1rb5-4, which Pipping (1905-07, 1 fn. 8) contends should be read \textit{af manni innitaknum} [concerning a man taken in].

OGu. \textit{intekt} derives from OGu. \textit{inn(i) prep} ‘in(side)’ + \textit{taka str vb} ‘to take’, otherwise found together in the ptc \textit{inni-takin} in the same chapter (and the table of contents in A). Cognates from other Nordic languages, including OIcel. \textit{intekt}, -\textit{tekð}, OSw. \textit{intakt} (Sw. \textit{intäkt}), Da. \textit{indtægt} all mean ‘income’ rather than refer to a man being caught in a woman’s bed. Yet the rubric in the Danish manuscript

\footnote{Jacobsen (1910, 70 fn. 5) considers the form in the Danish manuscript to be “et Ord, der er dannet i Overensstemmelse med det Gullandske ‘tage inde’ (taka inni)” [a word created in compliance with the Gutnish ‘take in’ (\textit{taka inni})], giving no mention of the Gutnish forms found in Codices B and G.}
indicates the use of this lexeme in reference to adultery was also present in the δ recension.

The simplex tekt fem ‘taking’ is also attested in Old Gutnish, though only in Codex A, in the title “Af hesta tect” A 1va10 [Concerning the taking of horses] in the table of contents.

6.2 Variant readings in B

Lexical variation between Codices A and B frequently results in items from the Old Gutnish vocabulary only being attested in the younger manuscript. Often it is clear that the reading in Codex A is closer to the original text, though this is not always the case. Lexical variation does not always consist of two completely unrelated words; often the variant found in Codex B derives from the same etymon as the variant in Codex A but is the product of a different word-formation or a different phonetic development. The following sections examines these lexical items unique to Codex B.

6.2.1 Loanwords in Codex B

Contact between the Nordic region and its southern neighbors long predates the codification of Guta lag, yet over time this contact between Gotland, Denmark, and Sweden on one side and Northern Germany on the other changed in both intensity and character. While cultural borrowing from south to north can be traced back to the Viking Age (800-1150), a shift took place during the mid-thirteenth century, at which point Scandinavian society became inundated with German traders, craftsmen, and nobility, with the Nordic languages equally flooded with borrowings from these migrants’ language, Low German. This increasing influence from Low German, even in the basic vocabulary and structure of the Nordic languages, is evident in the lexicon of Codex B as well.

**alls-valdugr** adj ‘almighty’ < MLG *al(le)*weldich, -wōldich (OIcel. *alsvōldugr*): acc sg neut ⟨Alzwaldugan⟩ 1bris3 Codex A *allswaldandi* ‘id.’ (OIcel. *allsvaldandi*): ⟨alzval|danda⟩ 2ris6-7.

Cognates of both Gutnish lexemes can be found across the Old Nordic languages, e.g. OSw. *alzvaldöger, alzvaldande* and OIcel. *allsvaldugr, allsvaldandi*, the latter being found as variant readings in e.g. Ölafs saga Tryggvasonar (ONP 2010, s.v. ‘allsvaldugr’). While the first member of the compound *alls- ‘all’ is native to North

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16Engelbrecht (1993, 48-49) divides contact with Germany into four periods: the cultural borrowings of the Viking Age (800-1150), increased trade during the early Hansa period (1150-1250), settlement during the later Hansa period (1250-1500), and regional differentiation around the Reformation (1500-1530).
Germanic, the second member -valdugr (-voldugr) is either loaned from or influenced by MLG wollich (Veturliði Óskarsson 2003, 211-212; Ásgeir Blöndal Magnússon 1989, s.v. ‘voldug(u)r’ and ‘völdugur’). The corresponding form found in Codex A with the native element allsvaldandi may nevertheless be a calque of the German formation.

**berykta** wk vb ‘to spread rumors, slander’ < MLG beruchten (OSw. berykta): 3 pl pret (berychtado) 1bisv12. Codex A **vīta** wk vb ‘to charge (with a fine)’ (Olcel. *vīta*): 3 sg pres (vitr) 2v13.

These variants are found in the following provision:

B tha haffui haan sinar triar mærker af thérn som hana ‘berychtado’ (1bisv12) ‘Then she has her three marks from them who slandered her’

As is common in the Danish translation, the concept is rendered in D with a doublet *berygte* and *vide*, corresponding with both lexemes found in the two Gutnish manuscripts. The order of such doublets in D gives no indication of what the exemplar manuscript had — cf. “for spilt oc forkomit” D 3v11-12 [wasted and spoiled] for *spilt* A 2v5, B 1v5 ‘wasted, destroyed’ and “reen oc skīr” D 3v20 [clean and clear] for *skīr* A 2v12, B 1v11 ‘clean; guiltless’ — making it impossible to determine with certainty whether the translation derives from an Old Gutnish original with *vīta*, as in A, or *berykta*, as in B. On the other hand, considering *berykta* and *vīta* are not full synonyms, it is possible the Danish translation derives from a recension with both lexemes.

Neither Schildener (1818, 2) nor Schlyter (1852, 114) were able to read the token in G, as the text on 1r is worn. I read the token as ⟨vor ḍrechet⟩, a scribal error for *verrechtet* ‘testifies, convicts’, which would suggest an exemplar with OGu. *vīta*.

Both translations notably make use of a singular in the relative clause (D “aff then” 4r2 is sg), corresponding with the reading in A.

**betala** wk vb ‘to pay’ < MLG betalen (OSw. betala): 1nf (betala) 54r15. Codex A **gielda** str vb ‘id.’ (Olcel. *gjelda*): 3 sg pres (gieldr) 42v17.

Though *betala* is today the most common word for ‘to pay’ in the Nordic languages, the loanword first begins to appear in diplomatics around the turn of the fifteenth century. The earliest certain examples are an Old Swedish testament from

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17Icel. *betala, bitala* is considered old-fashioned (Mörður Árnason 2007), the more common words being *borga* or *griad*. In Faroese *betala* can be heard in the spoken language, while the written language prefers *gjelda* (Poulsen et al. 1998).
6.2. VARIANT READINGS IN B

1360 (SDHK 2015, no. 7650), an Old Norwegian letter dated 1389 (preserved in a copy from 1410; DN 1848-1972, no. 514), and an Old Danish letter dated 1401 (Reg. Dan. 1892-1907, no. 3065).

Within legal language we find OSw. betala, ODa. betale in later laws and ordinances, such as Kristofers landslag from 1449 (Schlyter 1869) or the ordinances on fishing given around the turn of the fifteenth century by Eric of Pomerania and Queen Margaret I as an addendum to Skånske lov (Schlyter 1859, cxxviii and 466). In fifteenth-century copies of e.g. Skånske lov we begin to find ODa. betale as a variant of older gjalde (see e.g. Brøndum-Nielsen and Aakjer 1933, 18 line 7, 190 line 3, etc.), exactly as we find in Codex B.

\underline{skē wk vb} ‘to happen’ < MLG schên (OSw. skē): 3 sg pres ⟨scher⟩ 52r4, 6. Codex A \underline{skīna} \underline{str vb} ‘to appear’ (OIcel. skīna): 3 sg pres ⟨schin⟩ 39v20, ⟨scin⟩ 40r2.

Internal evidence suggests \underline{skē} in Codex B traces back to an earlier \underline{skīna}. Both tokens occur in Chapter 69, with the first in the opening line:

B Da en schadi ‘scher’ aff bieru | eldi (52r4-5)

‘When damage occurs from carried fire’

‘scher’] schin A 39v20.

The preceding chapter (68) contains a similar opening, where both codices though notably use \underline{skīna}:

B Kan so illa at bieras at schadi | ‘schin’ aff theim eldi (51v13-14)

‘If such ill can come to pass that damage occurs from that fire’

‘schin’] schin A 39v14.

As with betala (see above), skē begins to appear in Nordic around the turn of the fifteenth century and is found in many of the same legal texts, such as Kristofers Landslag (Schlyter 1869) and the ordinances on fishing in Skånske lov, where it is similarly used in connection with ODa. skathe ‘damage’ (Schlyter 1859, 472). ODa. skē is further found in fifteenth-century copies of law texts as a variant of varthe \underline{str vb} ‘to become; to happen’ (e.g. Jyske lov; Skautrup 1933, 390 line 3).

Excursus: The prefix for-

Low German influence on the Nordic languages consists of more than mere lexical borrowings; as a closely related language, the West Germanic language was also

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\footnote{A diploma dated 3 February 1336 (SDHK 2013, no. 4218) also contains ⟨beþala⟩ and ⟨beþalning⟩, though this document is possibly a forgery.}
able to influence its northern neighbors at the structural level using local native lexical elements. This is especially evident in the prefix for-, found in combination both native and foreign elements.

In his study of the prefix, Johannisson (1939, 194) concludes, together with Falk and Torp ([1910-1911]), that for- originally belonged with nominals, while the related fyr- (later replaced by fyri-) belonged with verbs. Under the influence of the Low German prefix vor- used for both nouns and verbs, the use of for- spread into the domain formerly held by fyri- (var. før-, føre-, firi- etc.), especially in East Norse (cf. Johannisson 1939, 226 et passim; Veturliði Óskarsson 2003, 188).

In Codex B we find the same process of for- replacing firi-, fyri- in verbs. The prefix is found in three nouns in the manuscript: forðêþskepr masc ‘witchcraft’ (OÍcel. fordærþskapr), formâli neut ‘stipulation’ (OÍcel. formâli), and forskël neut ‘stipulation; use of senses’ (OÍSw. forskel). In Guta saga both OGu. forþub neut ‘ban’ (OÍcel. forþóð) and forfall neut pl ‘legal cause’ (OÍcel. forfall) are also found.

Among verbs with the prefix fyri- (Codex A firi-) we find six with a similar meaning ‘forfeit by X’, where X is implied by the second element of the compound: bera ‘to carry’, ganga ‘to walk’, giefa ‘to spend’, gielda ‘to pay’, giera ‘to do’, stiela ‘to steal’. Bilefeld always spells these compounds as two separate words, and the first member as ⟨firi⟩. By contrast, OGu. fyri râþa str vb ‘to betray’ is spelled ⟨fyr|rada⟩, which may show influence from MLG vorraden.

Otherwise, we find verbs prefixed with for(e)- in Codex B, something which never occurs in the elder manuscript:

forbiauþa str vb ‘to forbid’ (OÍcel. fyrirþjóða; MLG vorbêden): ptc nom sg neut ⟨forbadit⟩ 4r13. – forspiella wk vb ‘to ruin, destroy’ (OÍcel. spilla, var. spella; MLG vorspellen, var. vorsplellen): inf ⟨fore⟩ 10v9-10. – forvarþa str vb ‘to disappear’ (OÍcel. fyrirverða; MLG vorwerden): 3 sg pres ⟨førvarþ⟩ 37r8.

The final lexeme is not found in Codex A (§6.2.2), while the first is found as the older form nom pl neut ⟨firi bûþin⟩ A 5r9. In the corresponding reading for forspiella, Codex A is clearly interprets the element fyri as a preposition, placing it between before the object:

B A theim fridi ma engin ‘fore | spiella androm’ hwaski hus ella garda (10v9-10)

‘During these periods of peace no one may destroy another’s house or fence’

‘fore | spiella androm’ ] firi andrum spî|e’lla A 9v9-10.

Codex A originally read ⟨spilla⟩, thus identical with OGu. spilla vb ‘to ruin, destroy’ found elsewhere in Guta lag. However, both ⟨spiella⟩ in Codex B, as well as the

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21 Both stressed (cf. Gm. vor-) and unstressed (verbal only; Gm. ver-); see Noreen (1904, 49).
20 Not in Codex A; §6.1.4.
21 Codex A ⟨firi râþa⟩ A 37r9.
addition of ⟨e⟩ above the line by the main scribe in Codex A, point to a different lexical item, as appears to be the case with OIcel. *spilla* (pret -t-) and *spella* (pret -ad-).

The evidence from the two Old Gutnish codices thus supports the conclusion drawn by Johannisson (1939): the prefix *for-* originally belonged to substantives, having later spread to verbs via influence from Low German.

### 6.2.2 Lexical variants

In addition to the Middle Low German loanwords found as variant readings in Codex B (§6.2.1), we find a number of lexical variants within the inherited vocabulary, although foreign influence may still be behind some of the readings found in the younger manuscript.

*bella* wk vb ‘to be able’. 3 sg pres ⟨bellir⟩ 13r5, 14v15, pl ⟨bella⟩ 15r5. Codex A

*orka* wk vb ‘id.’ (OIcel. *orka*): 3 sg pres ⟨orkar⟩ 12r4, ⟨orcar⟩ 13r16, pl ⟨orca⟩ 13v6.

Formally, OGu. *bella* can be connected with OIcel. *bella* ‘to deal with’, though the latter cannot take a modal function. The semantics ‘be able to’ are more closely reflected in OSw., ODa. *helde* ‘might, power’ (cf. also OIcel. *of-beldi* ‘violence’), though again a modal verb cognate of the Old Gutnish form is lacking.

The modal function of *bella* in Codex B can, however, be found elsewhere in Nordic, e.g. Elfdalian *bella* ‘to be able’. In nearby Orsamål the auxiliary nature of *bälla* is further reflected in the pres sg *bäll*, conjugated as a preterite-present verb, alongside the more expected *bällör*. A similar preterite-present conjugation can be found in the Nord-Trøndelag dialect forms of Norw. *bella* ‘to be able to’ (specifically Meråker and Verdal; see Norsk Ordbok 1966-2016, s.v. ‘bella’).

*ella* conj ‘or’ (OIcel. *ella*): ⟨ella⟩ 207 tokens, ⟨ellar⟩ 8 tokens, ⟨eller⟩ 9v16, ⟨ellr⟩ 5r13. Codex A

*epa* conj ‘id.’ (OIcel. *eda*): ⟨epa⟩ 195 tokens.22

The form is found once in *Gutta lag* in A as ⟨ella⟩ 6r18 and twice in *Gutta saga* as ⟨ella⟩ 46v15 and ⟨ellar⟩ 45v9. Otherwise, the elder codex almost exclusively uses OGu. *epa*, found once in Codex B in a marginal note on 41r (§5.3.1). Forms with -r are indistinguishable from OGu. *ellar adv ‘otherwise’, found in five tokens in B spelled ⟨ellar⟩. On the other hand, it is not clear a formal distinction ever occurred between a conjunction *ella* without -r and an adverb *ellar* with -r; in the modern language both forms occur as a conjunction.

*for-verþa, for-varþa* str vb ‘to disappear’ (OIcel. *fyrir-verða*, OSw. *for-verþa*): 3 sg pres ⟨forwarder⟩ 37r8.

22Including one ⟨epi⟩ A 32r13.
This hapax is found in a provision containing multiple errors, including a misinterpretation of the verb:

\[
\text{B wil} \quad \text{han ey si\text{ð}an soyd sin} \quad \text{sin wt loysa: tha haffui}
\]
\[
\text{want-PRES he-NOM not after} \quad \text{creature-ACC his-ACC out let-INF then have-SUBJ}
\]
\[
\text{sielffer} \quad \text{schada} \quad \text{eyn soyd, ier forwarder} \quad \text{ ella dauder}
\]
\[
\text{self-NOM damage-ACC one creature-ACC be-PRES vanish-PRES or dead-NOM}
\]
\[
\text{med allu. (37r6-9)}
\]

\[
\text{with all-DAT}
\]

The provision in Codex A has OGu. \textit{verri} \textit{comp adj} ‘worse’, presumably in the meaning ‘in a worsened state’, in place of \textit{forverþa}. The Danish translation follows this reading, while the German uses the \texttt{pret ptc vorerger}t ‘damaged’:

\[
\text{A vil} \quad \text{ham ai si\text{ð}an `soyþ} \quad \text{sen’ ut loysa. } \text{þa haf} \text{fi}
\]
\[
\text{want-PRES he-NOM not after} \quad \text{creature-ACC his-ACC out let-INF then have-SUBJ}
\]
\[
\text{sielfr} \quad \text{sc} \text{aþa} \quad \text{‘en soyþer} \quad \text{ir verri.} \quad \text{eþa dauþr meþ}
\]
\[
\text{self NOM damage-ACC if} \quad \text{creature-NOM be-PRES worse-NOM or dead-NOM with}
\]
\[
\text{allu. (31r5-7)}
\]
\[
\text{all-DAT}
\]
\[
\text{‘If he does not want to release his creature after this, then he bears the damage}
\]
\[
\text{himself if the creature is in a worsened state or completely dead.’}
\]

\[
\text{[Peel (2006, 374) lists the token in B as an adjective \textit{forvarþr} meaning ‘sick, damaged,}
\]
\[
\text{neglected’. However, the token must be 3 SG PRES, as an adjective would be based}
\]
\[
\text{on the participle, for which we should expect NOM SG MASC } \textit{for(v)orþin} \text{ (cf. OIcel.}
\]
\[
\text{fyrir} \textit{orðinn}). A grammatical reading of the provision would require the preceding}
\]
\[
\text{words “soyd ier” [creature-ACC is] to be a scribal error for NOM SG } \textit{soyþr} \text{ ‘creature’}
\]
\[
\text{as the subject. Indeed, Bilefeld appears to have originally written } \langle \text{soydir} \rangle \text{ as a}
\]
\[
\text{single word, having later changed } \langle \text{ir} \rangle \text{ to } \langle \text{ier} \rangle \text{ and added a word-dividing mark after}
\]
6.2. VARIANT READINGS IN B

Similar confusion of nom sg -r and 3 sg pres i(e)r is found elsewhere. However, reading the provision as soyðr forvarðr [the creature disappears] creates a grammatical problem with the following part of the provision, ella dauðr [or dead], which requires a copular verb. This lack of grammaticality, together with the coherence of recensions α, γ, and δ, points to forvarþa being a later emendation to the text, having never properly integrated into the sentence structure.


Cognates of OGu. ðp ‘wail, cry’ (OSw. ðp, OIcel. ðp) and the synonymous rōp (OSw. rōp, OIcel. brōp) are found as variant readings in other Old Nordic texts, e.g. Östgötalagen (see Collin and Schlyter 1830, 31 fn. 8) and Yngvars saga víðfǫrla (see Olson 1912, 36 fn. 6). In Old Danish, the corresponding verbs ðpæ and rōpæ are found as variant readings in Eriks sjællandske lov (see Skautrup 1936, 95).

While it is impossible to say which reading may be older in the Old Gutnish text, as both lexemes derive from Proto-Germanic (ðp < *wōpa-, rōp < *brōpa-), it is worth noting the Danish translation reads ⟨op⟩ D 32v12 which, being less common in Danish than rōp (Da. råb), likely derives from an Old Gutnish original with ðp. As in Danish and Swedish, this lexeme is lost in Modern Gutnish, though rop survives.


In the provision where we find these variant readings, rykkia and nykkia are juxtaposed with OGu. rinda vb ‘to push’. A similar variation of ONw. rykkja and nykkja in juxtaposition with rinda can be found in Magnus Lagabøtes Landslov.

B ‘Ryckir’ thu mand, ella | Rinder (8v18-19)
‘If you pull a man violently or push’

‘Ryckir’ Nycchir A 8r6.

MLL ef maðr rin|dr mann|ni eða ’nyckir’ (AM 60 4to, 43r11)
‘If a man pushes a man or pulls violently’

‘nyckir⁵’ ryckir AM 309 fol., 21r8.

In Codex B and AM 309 fol. rykkia (rykkja) ‘pull’ and rinda ‘push’ form alliterative pairs, although at an earlier stage in Old Gutnish and Old Norwegian the forms in Codex A and AM 60 4to would have alliterated, as both derive from forms with initial *h-. Alliteration of the Old Icelandic cognates is found in the Jónsbók law:

23 For example, “Batir ier” 44v15 for hāt ir ‘[a] boat is’.
And so if one pushes or pulls violently’

The loss of *h- before the resonant r — and thus presumably before l and n as well — had already occurred in the tenth century on Gotland (Snædal 2002, 65), well before the codification of Guta lag. On the other hand, the chapter in which this provision is found (7) may easily predate the codification of the law, and stem back to an oral law tradition. Especially notable about the chapter is the high frequency of the 2 sg pronoun þū, found only in sixteen of the 82 chapters in Codex B. In chapter 24, another of the older sections, we find the related substantives nykkr and rindr placed alongside rystr ‘shaking’, which before the loss of *h- would have formed an alliterative triplet:

B 23v14 Tha en | trell far nyck ella Ryst: ella Rind:

‘When a slave receives a violent push or pull or shaking’

On the other hand, it is equally plausible that the doublet rindr eþa nykkir never formed an alliterative pair in Old Gutnish legal language, but was rather a formulaic phrase loaned in from Old Norwegian law, which appears to have influenced Guta lag on various levels (§1.3.1).

†sainast or †sīnast superl adv ‘latest, most recently’: ⟨siinnast⟩ 3v1. Codex A
snimst superl adv ‘id.’: ⟨snimst⟩ A 4v1.

Schlyter (1852, 293) interprets ⟨siinnast⟩ as a superlative corresponding with Sw. senast ‘latest’; the reading ⟨se|nast⟩ D 5v10-11 in the Danish translation would confirm this interpretation. However, †sīnast (or †sīnast) in the meaning ‘latest’ must be the superlative of OGu. *sain ‘late’ which, though unattested in Old Gutnish, survives in the modern language as sain with a diphthong (cf. OIcel. sein). We should then expect a superl *sainast, not †sīnast (cf. OIcel. sein(a)st). Furthermore, the spelling with geminate ⟨nn⟩ is problematic, as Bilefeld generally does not double non-geminate n; the only exception in Codex B is ⟨th⸌i⸍nn⟩ 4r4, which is a misreading for þeim, Codex A ⟨þaim⟩ A 5r2, and has been changed from ⟨þenn⟩. Rather, ⟨siinnast⟩ must have arisen via the misreading of minims, similar to ⟨th⸌i⸍nn⟩; the six minims ⟨ıııııı⟩ should read ⟨nim⟩, giving a form snimast, corresponding with ⟨snimst⟩ in Codex A. Variants with and without a medial vowel a are known elsewhere in Nordic, e.g. OIcel. snimst vs. Far. (poët.) snimmast; OSw. ⟨snimst⟩ and snimmast.

Considering the reading with senest in the Danish manuscript, the misreading of minims in Codex B may stem back to a hypearchetype common to B and D.

6.2. VARIANT READINGS IN B

Both Schlyter (1852, 7) and Pipping (1901, 5) read this token as ⟨tekkelighit⟩, which would nevertheless be expected considering the Icelandic cognate; however, the first vowel more readily resembles Bilefeld’s ⟨o⟩ (see Figure 6.2). A form ⟨tokkelighit⟩ in turn resembles OIcel. þokkaligr ‘well-favored’ (only attested in the privative; ONP 2010, s.v. ‘óþokkaligr’), derived from þokki ‘thought, liking’ < PGmc. þunken-. The expected Old Gutnish cognate, however, would be either *þunkalikr or *þukkalikr.

Neither interpretation sufficiently explains the ending ⟨lighit⟩, however. Although leniency of OGu. -likr > -ligr is found in Codex B (§4.1.3), we should not expect a vowel between g and the neut-t. The ending thus points to Danish influence, where the insertion of a vowel is known (cf. Brøndum-Nielsen 1928-73, IV, 94).

The token likely shows a conflation of two forms, namely OGu. þekkilikr and ODa. thokkelik. The latter, originally an independent lexeme cognate with OIcel. þokkaligr, eventually converged with ODa. thækkelik, cognate of both OIcel. þekkiligr and the presumably original Old Gutnish form.

6.2.3 Derivational Variants

Often the lexical variants found in Codex B are etymologically related to the readings found in the elder codex but differ in their word-formation.


Both lexemes are substantivizations of OGu. *brigþa* wk (?) vb ‘to blame; dep to quarrel’, one with the suffix -an as in brōan (see next item), the other with the same sl-suffix found in e.g. vēnzl fem ‘suspicion’. The stem vowel in Codex B shows the form has been conflated with OGu. *bregþa* str (?) vb ‘to reproach’. Schlyter (1877, s.v. ‘Bregþa’) notes that OSw. *bregþa* “må ej förblandas med *brigþa*, såsom skett i gl. till [Hälsingelagen] och [Guta lag]” [should not be confused with *brigþa* as happened in Hälsingelagen and Guta lag]. The relevant passage from Hälsingelagen reads “Brigdher man adhrum garfwæ sæt” MhB 6 (Schlyter 1844, 47) [If someone blames another for a settlement], where OSw. *brigþa* is used in the sense corresponding with OIcel. *brigða* str vb ‘to blame, upbraid’ (cf. Holm bäck and Wessen 1979c, 346 note 72); the formation, on the other hand, resembles OIcel. *brigða* wk vb ‘to assert a claim’. In Codex B these two independent verbs have conflated, though Codex A maintains a difference between OGu. *brigþa* ‘to blame’ and *brigþa* ‘to assert a claim’. The former is found only once:
CHAPTER 6. LEXICON

A ‘Bregþa’r’ maþr maþn sj slic orþ (37v17-18)
blames-3 sg man-NOM man-DAT such insults-ACC PL
‘If a man accuses another with such insults’


The meaning ‘to blame, upbraid’ aligns both with the reading in Hälsingelagen and with OIcel. bregða. The syntax notably only aligns with the Old Swedish text, with DAT of person and ACC of thing; OIcel. bregða, by contrast, takes DAT of both person and thing (Fritzner 1954, s.v. ‘bregða’ 4).

OGu. briga is found in two tokens in Codex A: 3 sg pres subj ⟨grigþir⟩ (read brigþir) 29v7, 3 pl pres dep ⟨brigþas⟩ 29r14; both corresponding tokens in B use ⟨e⟩. The only token in B with ⟨i⟩, ptc nom sg masc ⟨brigði⟩ 43r10, has no corresponding token in A.

brōan fem ‘road repair’: dat sg ⟨Broan⟩ 52r9, 57r18. Codex A brōa-gerþ fem ‘id.’ (OIcel. brúa-gerð): dat sg ⟨broa gerþ⟩ A 1vb9, ⟨broa gierþ⟩ 40r3.

brōan fem ‘road repair’: dat sg ⟨Broan⟩ 52r9, 57r18. Codex A brōa-gerþ fem ‘id.’ (OIcel. brúa-gerð): dat sg ⟨broa gerþ⟩ A 1vb9, ⟨broa gierþ⟩ 40r3.

The form in Codex B is formed from the vb brōa ‘to repair a road [or bridge]’ (from brō fem ‘bridge’) plus the (originally) deverbal suffix -an < PGmc. *-ōniz (Goth. -ōns), found elsewhere in Old Gutnish in e.g. burgan fem ‘buying on credit’ (OIcel. borgan ‘security, guarantee’), rannsakan fem ‘house search’ (OIcel. rannsǫkun ‘search’). While cognates of brōa are found in the other Old Nordic languages (OIcel. brúa, OSw. brōa), the derivation with *-ōniz is unique to Old Gutnish, speaking for the productivity of this suffix.

The use of ⟨y⟩ for final unstressed -i is unusual, which might lead to the assumption it is a misreading of ⟨u⟩ (§4.3.7). However, that the token in B is a different lexeme, rather than merely a scribal error, is evident from the attributive sīnum, senn pron ‘his, hers, its’, which in B is dat sg masc sīnum ⟨sino⟩ 4v1 and not fem senni ⟨senni⟩ A 5r15.

drykkia fem ‘(act of) drinking, drink’ (OIcel. drykkja): dat sg ⟨dryckiu⟩ 5r15.

The tokens are found in a list of items a father is required to give his illegitimate son should the son wish to leave the homestead:

24 On the origin of this suffix, see e.g. Krahe and Meid (1969, III, 137).
6.2. VARIANT READINGS IN B


‘Full arms, and bedclothes, falling and legvita, and a pillow, and fifteen ells of cloth for walking clothes.’


Schlyter (1877, s.v. ‘falda’) contends the items listed are reversed in the German manuscript, such that falda (falling) corresponds with decke ‘blanket’. OGu. legvita should then correspond with bette ‘bed’. Säve (1859, xxviii) notes the modern reflex Gu. lägita refers to a cotton or wool layer placed on the bed under the sheets. This leads Bugge (1877-1878, 266-267) to connect the first member of the compound with Old Icelandic leg neut ‘something laid’ and the second with Old Icelandic hvitill masc “quilt, blanket” (dim of *hvita ‘something white’ > ‘wool, cotton’), resulting in a compound meaning “et hvidt Tæppe at ligge paa” (Bugge 1877-1878, 267) [a white blanket for lying on].

If legvita refers to the lower layer of bedding, then falda and falling must refer to the top layer or blanket. The two lexemes are clearly both related to the verb ‘to fold’ (Old Icelandic falda), and the form in A may have a parallel in the Old Icelandic hapax falda fem ‘head-covering’, found in a fragment of Snorra Edda (cf. ONP 2010, s.v. ‘falda sb. f.’ and references). The form in B is best analyzed as a dim of falda with the suffix -ling and connected with Old Icelandic felling fem ‘folding, folds of a garment’, though we should expect i-umlaut in the root vowel as in Icelandic (cf. Gu. källing, kärling ‘middle-aged woman’ < karl ‘man’ + -ling).

fyrra adv ‘before; previously’ (O Swedish før, ‑y‑; O Icelandic þýr): ⟨fyrr⟩ 4 tokens. Codex A før adv ‘id.’ (O Swedish för, ‑y‑; O Icelandic fyr): ⟨fyr⟩ 10 tokens.

Monosyllabic før is also found in Codex B alongside disyllabic fyrra. Disyllabic forms from the comparative adjective < PGmc. *furuzan‑ ‘earlier, prior’ are known from other Nordic languages, often existing side-by-side as variants of the monosyllabic descendants of PGmc. *furiz ‘before’: Old Icelandic fryri, fyrr; O Swedish för, fyr (-y-); Old Danish fryre, fryr. The two forms are frequently found as variant readings in the manuscripts, e.g. Västmannalagren ‘som ängon atte förrre (var. fyrra, fyr)” II MhB 24 (Schlyter 1841, 154) [which no one had before] and Stjórn “ok fryr (var. fyrra) var nefndr” Gn 24:2-3 (Astas 2009, 203) [and was named before].

Final -a in Sw. för (O Swedish för, -y-) is likely taken from the neut sg form of the adjective (SAOB 1898, s.v. ‘förr’), which may also explain the Old Gutnish

25 "På sänghalmen lägges först underklädet, derefter kommer ett ylle- eller vadmaltäcke, som kallas lägita eller legra f., och överst läggs lakanen" (Säve 1859, xxviii).

26 Note Old Icelandic hvita fem is attested in reference to a dairy product, likely skyr (ONP 2011, s.v. ‘hvita’).
form. On the other hand, the final -a may have been taken analogically from other adverbs, such as OGu. illa 'ill, badly', which also happened in OGu. verra 'worse', mentioned above (§6.1.1). Notably, both fyrra (fyr) 'before' and verra (ver) 'worse' are comparative in meaning, though lack corresponding positive forms. The extension to disyllabic forms was possibly influenced by the semantics, as other comparative adverbs tend to be disyllabic, e.g. OGu. maira 'more', which may provide another analogical source of final -a.

**huaski** conj and pron 'neither' (OIcel. hvárki): ⟨huaski⟩ 4 tokens, ⟨hwaski⟩ 8 tokens. Codex A **huatki** conj and pron 'id.': ⟨huatki⟩ 9 tokens, ⟨huathci⟩ 5r11; **huarki** 'id.': ⟨huarki⟩ 42v11.

Originally the neut of huārgi(n) pron 'neither' (OIcel. hvárgi, -n), the form in Codex B likely derives its s from a gen form *huats-gi with regular assimilation of *ts > s (cf. Noreen 1904, 422-423; Gustavson 1948, 182-183) and is identical in formation to Old and Middle Swedish forms such as hwazke, huazte and Dalecarlian (Elfd., Orsa) wast. Both forms in Codex A likely go back to an original *huartki with a reduction of the consonant cluster. Loss of r is seen in huārt (heldr) 'whether, whichever', found both as ⟨huart⟩ 4 tokens and ⟨huat⟩ 8 tokens in the elder codex (B only r-less forms). The r-less form huarki occurs in chapter 35, which is a later addition to the text (§3.1.4); that the form originally contained *r is seen in -ki < *-gi following voiceless stops (cf. Noreen 1904, 204). All three forms survive in the modern language: OGu. huaski > Gu. vasken, huatki > vakken, huarki > varken.

Internal evidence suggests huaski is a later emendation to the text; a defective reading in chapter 4, which is missing in the other three recensions (§3.1.1) points to a form as in Codex A:

```
B so et hwat tima prester at sia sakom, | ella wider sia sakom
so that what time-acc priest-nom to see case-dat pl or with see
(6r18-19)
```

Pipping (1905-07, 9 fn. 3) notes “hwat tima” must derive from an exemplar with ⟨huatci ma⟩; confusion of ⟨c⟩ and ⟨t⟩ is otherwise known from both Old Gutnish manuscripts, e.g. INF lätta ⟨iacta⟩ A 2r5 and ACC SG NEUT sett ⟨secht⟩ B 1bisv8. The original reading would then have been as follows:

*GL so et huatki mā prestr at sīa sakom, ella viþr sīa sakom
‘So that the priest may neither act as plaintiff or as defendant in such cases’

Note Gu. (Lau) vakken pron 'which', which Lidén (1936) connects with OSw. huαlk- (a side-form of builikin > Sw. vilken, cf. Gu. vikken), is not the same as vakken conj 'neither' < huatki.
It is not clear whether this change from *huatki* to *huaski* was made by a Gotlander or an outsider; ODa. *huaske*, known from Scania (GDOB 1999, s.v. ‘hvatkyns’), survives today in the Blekinge dialect as *vasken* (cf. Lundbladh and Reiz 2013, s.v. ‘varken’).

*naita* wk vb ‘to deny, to renounce’ (OIcel. *neita*): inf ⟨neytha⟩ 1b1r3. Codex A *naika* wk vb ‘id.’ (OSw. *nēka*): A ⟨naicca⟩ A 2r5.

The variant in B is formed, as in Icelandic, with the same *t*-suffix as in its antonym *iātta* vb ‘to assent’ (OIcel. *jāta*, *jāttta*). Cognates in Icelandic and Norwegian can also be found with geminate *tt*, e.g. OIcel. *neitta* (cf. ONP 2010, s.v. ‘neita’) and Norw. *neitta*, a side-form of *neita*. However, as Bilefeld never spells intervocalic geminate *tt* with ⟨th⟩ (§ 4.1.1), the Gutnish form is best analyzed as *naita*.

The form in A shows the same *k*-suffix as found in OSw. *iaka* wk vb ‘to assent’. Despite the geminate spelling in Codex A, the form should possibly be interpreted as OGu. *naika* with a single *k*, considering the modern descendant *naikä*.

Both formations, as well as a combinative *kt*-suffix, are found in Old East Norse as in OSw. *nēta*, *nēka*, *nekta*; ODa. *nēte*, *nēke*, *nækte*. That Old Gutnish should also have two formations is thus unsurprising. Considering the common confusion of ⟨c⟩ and ⟨t⟩ in the manuscripts, however, including ⟨iacta⟩ A 2r5 for inf *iātta*, we cannot rule out the possibility that the reading in B is not OGu. *naita*, but rather a misreading of *naikka*, the only form to survive in the modern language.

### 6.2.4 Phonetic variants

Various phonetic processes have caused individual lexemes to have a different appearance in the two Old Gutnish codices, such as *huer* pron ‘who’ in Codex A and *huar* in Codex B (§ 4.3.8). Some developments are irregular and/or confined to a single lexeme, such as the developments which affected *nequar*, *naquar* pron ‘somebody’ (§ 5.1.4). The present section examines three more lexemes which differ in the two codices due to lexically specific or irregular developments.

**fiugurtān** num ‘fourteen’ (OIcel. *fjórtán*): ⟨fiugur|tan⟩ 8v9-10. Codex A **fiurtān** (OIcel. *fjǫgurtán*): ⟨fiurtan⟩ 7v19, 9r17.

Short-stemmed *fiurtān* is also found in Codex B as ⟨fiwrtan⟩ 10r19, where ⟨w⟩ gives insight into the length of *iū* (§ 4.3.3). Clear evidence for the long-stemmed *fiugurtān* is not found elsewhere in Gutnish; in the runic corpus only the short-stemmed

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28 Geminate spelling for single *k* is found in the token sup *takt* ⟨tak|kit⟩ A 10v15-16; however, this may merely be due to the line break. In Norwegian both *neika* and *neikka* occur, among other forms.

29 Unless, of course, we are to interpret this form as the same *kt*-suffix as in ODa. *nækte* (Da. *negte*), though there seems to be no evidence for such a form elsewhere in the Nordic languages.


fiūrtān is found (fiūrtan G 99, G 100; fiurtando ‘fourteenth’ G 70, G 170; fiurtanto ‘id.’ †G 129). Alongside three tokens of fiurtan in the 1328 runic calendar (NKS 203 8vo) we find a single token fiurtan CR 9, which Ole Worm later amends to fiurhtan in his second edition of Fasti Danicii, while another token he amends to fiuhrtan CR 5 for his first edition (Lithberg and Wessén [1939], 130 et passim). Whether these forms point to a long stem fiugur- is unclear; nom-acc neut fiugur is always clearly spelled a disyllabic fiuhur in the calendar, whereas fiurhtan and fiuhrtan show monosyllabic stems.

Elsewhere in the Old Nordic languages both long and short stems are found for ‘fourteen’, e.g. OIcel. fjǫgurtán, fjórtán; OSw., ODa. fiughurtān, fiūrtān. Of the two stems, the longer shows a more regular development from PGmc. *fedwertehun (Goth. fидworthaihun, OE féowertīene) with */d/ (*/ð/) > g because of the labial (cf. Brøndum-Nielsen [1928-73], II, 28; IV, 190; Kroonen [2013], s.v. ‘fedwar-’). While the short stem in OIcel. fjó-, OSw. fiūr- resembles the stem of nom masc fjórir, fiūrir ‘four’, the Old Gutnish evidence precludes a direct connection (e.g. the short stem of fjórtán built on analogy of fjórir). Instead, the triphthong in the OGu. stem fiaur- (only attested in dat fiaurum) points to a Proto-Norse stage *feur- (from PGmc. *fedwar) with complete loss of */d/ as in West Germanic (OE féower). Meanwhile, the short stem of fiūrtān must derive from a contraction of fiugurtān, with compensatory lengthening of /iu > iū due to the loss of */e/.

There is no reason to assume fiugurtān in Codex B stems from David Bilefeld and his native language; by the sixteenth century the short form fiūrtān (Da. fjorten) dominated in Danish (Brøndum-Nielsen [1928-73], IV, 203). The long form fiughurtān (fiughærtān) is still known from Jutish dialects in the fifteenth century (ibid.), meaning the scribe of β1470 could have been responsible for the form in Codex B, were he a Jutlander like Bilefeld. However, considering the evidence from the other Old Nordic languages and the developments from Proto-Germanic, it seems most reasonable to take fiugurtan in Codex B as an archaism.

bahi masc ‘hare’ (OSw. hære): dat pl ⟨harum⟩ 55v3, 57v6, ⟨harom⟩ 53v4. Codex A
beri (OIcel. beri): dat pl ⟨herum⟩ 1vb15, 40v12 (two tokens).

The root vowel in A shows effects of /r/-umlaut, known from West Norse, whereby PN */r/ < PGmc. */z/ palatalizes preceding vowels, as in OIcel. beri < PGmc. *hazan-. Codex B, on the other hand, shows a non-palatalized root vowel, in line with East Norse forms.

The details of /r/-umlaut in Old Gutnish are unclear; while the diphthong */au and high back vowel */ũ appear to always undergo this palatalization (PGmc. */auzōn-neut ‘ear’ > OGU. oyra, Gu. áire; PGmc. */az prep ‘out of’ > OGU. yr, Gu. öir), the low vowel */a/ avoids fronting (raising) in nom pl fem þår prep ‘they’ (OSw. þár, OIcel. þár). Original short a is raised in OGU. bera vb ‘to bare’ (OSw. bara,
6.3. READINGS CLARIFIED IN CODEX B

OIcel. bera < PGmc. *bazōn- and the related Gu. bär(ar) adj ‘naked’ (OSw. bar, OIcel. berr), though not in OGu. kar neut ‘vessel’ (OSw. kar, OIcel. ker) < PGmc. *kazara-, despite Gu. kär with raising from the same etymon. The Old Gutnish form is attested twice in Codex A and once in the Statutes of St. Catherine's Guild, though is absent from Codex B. The tokens in A, nom sg ⟨car⟩ A 41v16 and acc pl ⟨kar⟩ A 42v3, both occur in later additions to the text, in provisions integrated into chapters 33 and 35 in Codex B (§5.1.4).

It appears the non-umlauted forms kar and hari entered the Old Gutnish legal language at some point, under the influence of the mainland, and survived alongside native forms *ker and heri.

mangr adj ‘many’. nom pl masc ⟨mangir⟩ 21r12, nom pl neut ⟨mang⟩ 32v6, acc pl masc ⟨manga⟩ 23r12, dat pl ⟨mangom⟩ 15r13. Codex A margr (OIcel. margr): nom pl neut ⟨marg⟩ 28v9, acc pl masc ⟨marga⟩ 20r11, dat pl ⟨margum⟩ 13v12, gen pl ⟨margra⟩ 39r15.

Both forms derive from PGmc. managa-, with OGu. margr arising via the same dissimilation of *m-n > *m-r as in OIcel. margr, the only form known in Icelandic (cf. OIcel. mengi neut ‘crowd’ from the same root). In Old Swedish, both margher and manger are found (the latter surviving today as mången), while in Elfdalian the r-form marger is found in some varieties as a side-form of maungger.

Codex A shows a perfect distribution of r- and n-forms, with margr being only attested in Guta lag, while mangr occurs in Guta saga in three tokens: nom pl masc ⟨Mangir⟩ 41r1, acc ⟨manga⟩ 45r4, dat ⟨mangum⟩ 48r3. The latter form also survives today as Gu. manggä (neut mang).

Codex B, on the other hand, mostly has mangr, yet margr also appears in a single token, gen pl ⟨margra⟩ 51r5. The token is found in chapter 65, which also contains the anomalous use of 3 pl pres ⟨aiga⟩ 50v16 with ⟨ai⟩ for expected ⟨ei⟩ or ⟨ey⟩ (§4.3.4). Though Holmbäck and Wessén (1979, lxviii) consider this the final chapter of the older sections of Guta lag, these anomalies indicate the β recension drew chapter 65 from a different source than the preceding chapters. Considering their distribution in Codex A, margr is likely an older form than mangr, meaning chapter 65 likely entered the β recension after mangr had replaced margr.

6.3 Readings clarified in Codex B

Codex B is instrumental in the clarification of defective readings in the elder codex, also at the lexical level. Pipping (1901, 88–89), for example, finds the reading ⟨loyn-dir⟩ 31v11 in Codex B to be the correct form rather than ⟨lyndir⟩ A 28r2 in Codex A, identifying the word as acc pl loyndir fem ‘private parts’ and cognate with OIcel. leynd fem ‘secret’. 
Here I present three additional readings not previously suggested as defective in Codex A, though the reading in Codex B helps to identify the underlying form.

*axlar-hoyþ* FEM ‘shoulder-height’ (Far. *akslahædd*): ACC SG *axlarhawd* 31v15. Codex A *taxlar-hafuþ* *axlar hafuþ* A 28r5.

Pipping (1905-07, Ordbok 8) interprets the two words in A as GEN SG *axlar* ‘shoulder’ and ACC SG *hafuþ* ‘head’ forming a compound meaning ‘shoulderblade, shoulder’. This meaning aligns with the German manuscript, which reads (schulderen) G 16vb25 ‘shoulders’. The Danish manuscript, on the other hand, translates the concept as “axler eller hoffuid” D 34v7 [shoulders or head], with both *aksler* ‘shoulders’ and *hoved* ‘head’.

One might interpret the element ⟨hawd⟩ as a late reflex of OGu. *hafuþ*, considering the Modern Gutnish reflexes such as *haud*, *hæud*, and *hud* alongside (Fårö) *håvud*. On the other hand, *hafuþ* is not an uncommon word in the *Guta lag* text; fourteen other tokens are found in Codex B, all clearly spelled with ⟨f⟩.

Instead, I propose to connect ⟨axlarhawd⟩ in Codex B with Far. *akslahædd* FEM ‘shoulder height’, with the element *hædd* corresponding with e.g. OIcel. *hæð* ‘height’ (< PGmc. *hauhiþō-* [Engl. height]). The expected outcome in Old Gutnish is *hoyþ* with i-umlaut; the spelling ⟨aw⟩ may then be added to the examples of ⟨au⟩ for expected ⟨oy⟩ (§4.3.7). Gu. *háigd* ‘height’ shows i-umlaut, though an analogical g has been inserted based on *haugar* ADJ ‘high’.


Säve (1859, xxxi) notes the reading in B might be a scribal error for *laga*, the reading found in Codex A and further confirmed by ⟨rechte⟩ G 18ra9 ‘lawful’ in the German manuscript, though tentatively connects ⟨lad⟩ with OIcel. *láð* NEUT ‘grassland’. The compound *lap-farvegr* would then indicate a track through grazing land, as opposed to a simple *farvegr*, mentioned in the previous provision. As noted by Peel (2015, 156 note 24f/14), there is only a subtle difference between the final two provisions of chapter 37; Säve’s solution hardly provides any more clarity. However, connecting ⟨lad⟩ to OIcel. *bláð* NEUT ‘pavement, road surface’ allows for reading ⟨lad farwegh⟩ as ‘paved road’; the two provisions may thus be interpreted as follows:

B § Gierder mader sir haga | yfir farwegh mans: ta gieri han | hanom liid, oc ‘hin’ fari thot som han | fyrra foor. § Tha en gierder ater | gatu mans yfir lad farwegh mans | ta gieri than lid som gardin eygir. | oc han wardi lidiom som wegh eygir. (34v5-12) ‘If someone builds a hedge for himself across someone’s pathway, then he must create an opening for the other so that he may travel as before. When [he] fences someone’s road across someone’s paved path, then he who owns the fenced land creates the opening and he who owns the path takes responsibility for the opening.’
6.4. DISCUSSION

The difference between the two provisions thus lies in the type of path: should someone block a *farvegr*, he is to create an opening for passage; if it is a paved *farvegr*, the owner is responsible for the upkeep of the opening.


The token in B points to OGu. uf-drykkiða, cognate with Olcel. ofdrykkja ‘id.’ (lit. ‘too much drink’). The lack of a-umlaut in Old Gutnish allowed for the confusion of the prefix uf- < PGmc. *uba with upp ‘up’.

6.4  Discussion

Our knowledge of the Old Gutnish lexicon would suffer great loss without the witness of Codex B and its descendant manuscripts. The limited corpus of the language means only a small fragment of the vocabulary is attested, a significant amount of which is provided in the younger codex. Even items which are present in Codex A can at times only be clarified by the witness of Codex B.

Many of the vocabulary items found only in Codex B are what we should expect the Old Gutnish form to be, considering cognates from closely related languages; that they are only attested in the younger manuscript is merely a question of quantity. It is thus no surprise that Old Gutnish had such basic lexical items as betr ‘better’ and ver ‘worse’, or even more complex items such as framlaþis ‘further’ and laupstígr ‘getaway; flight’, as cognates are found across the Nordic world. On the other hand, even some formally expected items give greater insight into the spread of the Old Nordic vocabulary; OGu. formáli ‘stipulation’, for example, is otherwise only found in Old West Norse, while the semantics of bella ‘to be able’ are paralleled only in Central Scandinavia. Meanwhile, the semantics of intekt ‘taking in (with a woman)’ are unique to Gotland.

Especially important for the study of Old Nordic are the vocabulary items only known on Gotland; for some, Codex B is our only source. Most of these items are compounds, such as befroyta ‘bed-wetting’ and runfemni ‘ability to run’, which increases our understanding of word-formation in the Old Nordic languages.

Word-formation is frequently what distinguishes Codex B from the elder codex in items such as brōan ‘road repair’ and bregþan ‘quarrel’, two items showing the productiveness of the nominal suffix -an. Developments within Old Gutnish are also seen in fyrra ‘before’ and verra ‘worse’.

Finally, Codex B shows a vocabulary continuously augmented with loans, both from German and Danish during the Late Middle Ages. Loans from German (especially Low German) are otherwise found throughout the Nordic world, such as betala ‘to pay’ and the prefix for-, whose histories are well known. The question of
Danish vocabulary, on the other hand, can be difficult to answer, as the languages are closely related and it is not always possible to distinguish a loan from an inherited item based on form alone; ÖGu. rōp 'cry, scream’, for example, could either be loaned from Danish or inherited from Proto-Germanic.

This final example succinctly illustrates the central question regarding the language of Codex B: How much is Danish, and how much is Gutnish?
Gotland, 1587. Following the tumultuous decades of the late fourteenth and early fifteenth centuries, the island had remained Danish territory ever since the Teutonic Order relinquished control in 1408. Members of the ruling class belonged to the Danish educated elite, including David Hansen Bilefeld, a priest from Jutland who, only five years prior, had been promoted to Provost over the Northern Riding. His position required that he be familiar with the law; yet the island was not governed by the legislation of his native Jutland in which he was well versed, nor by the other Danish provincial laws, but rather the Gotlanders’ own medieval law, written in the Gotlanders’ own medieval language.

On the nineteenth of May in that year, Bilefeld sat down to copy this law text known as Guta lag, the Gotlanders’ Law, on eight paper quires in folio. Nearly three centuries later, this modest document would appear in a scholarly publication for the first time and receive the nickname ‘Codex B’, by which it has been known ever since.

The present dissertation has investigated Codex B from a multitude of angles – codicological, text critical, as well as linguistic – in order to shed light on this witness of Guta lag, a text which is only known from a collateral group of four manuscript witnesses, here referred to as Codices A, B, G, and D. Of these, only A and B are preserved in the Old Gutnish language of medieval Gotland; G is a German translation from 1401, D a Danish translation from the sixteenth century. As such, Codex B is not only a witness of Guta lag, but constitutes half of the witnesses of the text in the original language.

In Chapter 2 I concluded that the scribe of Codex B, David Bilefeld, copied the manuscript for his own personal use as a reference tool. This can be seen within the framework of material philology and the notion that “form follows function” (Hufnagel [2012], 174): the script is quick, yet legible; the decoration minimal, yet rubrics, chapter numbers, and a clear table of contents result in a manuscript that
is easy to use. Marginal notes are found throughout the manuscript, attesting to a document used by its creator, whose focus on function can be seen on the title page, which he never completed.

That his exemplar manuscript dates to 1470 has never been questioned, neither here nor in previous research of Codex B and the \textit{Guta lag} manuscripts. Bilefeld explicitly states that he copied the Codex B “iuxta \ tenorem Veteris Exemplaris \ Anno MCD.LXX Scripti” 55r17-19 [according to the exemplar written in the year 1470], which likely indicates the exemplar manuscript contained this date somewhere in the colophon. Who the scribe was, or what purpose the manuscript was intended to fulfill, cannot be known for sure, though we are able to piece together some details of this lost codex β1470.

As with the other manuscripts of \textit{Guta lag}, β1470 was likely a quarto; considering the date, it would probably have been copied on paper rather than parchment. It may have been written in a Gothic half-cursive or hybrid script, similar to that of the \textit{Jyske lov} manuscript Copenhagen, Arnamagnæan Collection, AM 9 4to dated to the same year (see Figure 7.1).

The text of Codex B is argued in Chapter 3 to be a well-integrated, fairly complete copy of \textit{Guta lag}, both retaining older provisions that have been lost in the other known recensions and also containing later additions to the law that would have entered the various recensions independently. It is nevertheless clear that the exemplar manuscript did not contain all the chapters and provisions found in Bilefeld’s hand; at times, Bilefeld was moved to supplement the text with marginalia.
taken from Codex A, the lost Codex X, and even the German manuscript G. The
evidence even suggests Bilefeld copied an entire chapter, Chapter 24, from Codex
A.

The relation of Codex B to the other known manuscripts and its placement
within a stemma codicum was also treated in Chapter 3. Concluding that linguis-
tic errors common to the two Old Gutnish manuscripts reveal no information re-
garding the exemplars of G and D, I rejected the previously drawn stemma on
methodological grounds. Instead, by assessing the textual variation found in the
four manuscripts and, to an extent, the lexical variation, I proposed a new group-
ing AD:BG.

Chapters 4-6 discussed various linguistic aspects of Codex B; despite separating
the discussion into chapters on orthography and phonology (Chapter 4), morphol-
ogy (Chapter 5), and lexicon (Chapter 6), the conclusions drawn can be summed up
in one common finding: alongside heavy Danish influence in all aspects of the lan-
guage, we also find native Gutnish developments, as well as the retention of older
forms not found in Codex A.

Danish influence is evident throughout the manuscript. Direct transfer from
sixteenth-century Danish can be seen in the use of ⟨ffu⟩ for intervocalic [β], the
transfer of Danish forms in the common and technical (ecclesiastical and legal)
vocabulary, and the transfer of entire phrases such as til lif og sjæl [to body and soul].
Much of the Danish influence can be attributed to the scribe David Bilefeld; on
the other hand, some examples of Danish influence cannot sufficiently be traced
to him, and instead point to the scribe of the exemplar manuscript, who we may
reasonably assume was also a Dane. Some clues may point to a Scanian scribe of
the exemplar manuscript, such as the use of ⟨o⟩ in ØGu. sun ‘son’, or the use of
huaski ‘neither’ for huatki. Future research may provide more clues for this scribe’s
origin.

Native Gutnish developments are also found in Codex B, for which the remain-
der of the corpus, especially the Statutes of St. Catherine’s Guild from 1449, provides
invaluable comparative evidence. Within the phonology, we can see the lowering
of ul > ol before non-dental consonants had occurred by the middle of the fifteenth
century, while within the morphology we find the leveling of irregular verbs such
as aiga in the present tense. Increasing foreign influence on the language is also
evident in the manuscript in the form of loanwords from Low German.

Despite the younger character of the language in Codex B, the manuscript also
preserves older forms not found in the elder manuscript. The presence of extra
provisions and chapters results in a significant amount of vocabulary items not
found elsewhere, some of which are not otherwise known outside of Old Gutnish.

Our knowledge of Old Gutnish is fortunately not limited to Codex A, and de-
spite the small corpus of Guta lag, there is still much to be found. The present study
has included the translated manuscripts G and D, yet further research is still needed
for a better understanding of the Old Gutnish exemplars behind these translations. Some work has been done on the German manuscript (see e.g. Czajkowski 2005, Schmid 2006, 2016), though next to nothing has been said of the Danish manuscript. Similar methods can likewise be applied to the corpus of Guta saga, for which only one Old Gutnish version is known; the narrative is otherwise known in Middle German, Old Swedish, and Danish.
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## Appendix A

### Manuscripts of *Guta lag*

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<td>AM 54 4to</td>
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<td>1587</td>
<td>GL</td>
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<tr>
<td>AM 55 4to</td>
<td>D</td>
<td>mid 16(^{th})</td>
<td>GL</td>
<td>Danish</td>
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<td>B 64</td>
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<td>mid 14(^{th})</td>
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<td>B(_{1})</td>
<td>17(^{th})/18(^{th})</td>
<td>GL</td>
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<td>paper</td>
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<td>Kall 650</td>
<td>B(_{2})</td>
<td>17(^{th})/18(^{th})</td>
<td>GL</td>
<td>Gutnish</td>
<td>paper</td>
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</tbody>
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*Table A.1: Manuscripts of *Guta lag*
Appendix B

Chapters of *Guta lag*

Below is an overview of the chapters of *Guta lag* with the order and division in Codex B as the point of departure. The rubric in Codex B is first given in **bold** (complete with chapter number) followed by the corresponding title in the table of contents on 55v-57v, given in parentheses (*`). The right square bracket *]* separates Codex B from the other recensions, given in the order A G D. For Codices A and D both the rubric and title in the table of contents are given, the latter in parentheses (*`). A division sign ÷ indicates a rubric is missing; when the entire chapter is missing, the division sign is followed by *chapter* in italics.

0 Hier byrias Gutha Lagh  ] 1. Hier byrias lagh guta oc segia so at fyrstum (Hier byrias fyrstum) A; i. Hir bigynnet sich der goten recht van deme lande Godlande G; i. Her beginnis gullands Lou (I Indgang till lowffuen) D.


3. Aff Blotan  (3. Aff Blotan)  ] 4. af blotan (Af blotan) A; iii. Van apgotlicher an betunge G; Af Blotan (÷) D.


5. Aff helgom dagom  (5. Aff helgom dagom)  ] 6. Af helgum daghum (Af helgum dagum) A; v. van den heilighen tagen G; v. Om helge dage (V Om helligdage) D.
6. **Aff munka rethi** (6. Aff munka rethi) | 7. **af munca aigum (af munca aigum)** A; vi. dis ist van monchen G; vi. Om naagen hugger skog for munke (Om nogenn hugger skouff for munke) D.

7. **Aff mans helgh** (7. Aff mans helgh) | 8. af mann helgh (Af mann helg) A; vii. van dem man vrede G; vii. Af mands helgin huor lenge hon paa stander (VII Om mandthel) D.

8. **Aff AllA manna fridhi** (8. Aff alla manna fridhi) | af aldra mamma friþi (Af aldra manna friþ) A; van aller manne vrede G; alle mands fridt (VIII Om Alde mande fredt) D.

9. **Aff waar fridi** (Aff waar fridi) | Af warfriþi (Af war friþi) A; An vrede der lenczen G; om vardfridt (IX Om wardfridt) D.

10. **Aff Tinghs fridi** (10. Aff Tinghs fridi) | af þingfriþi (Af þingfrål) A; Van dinghe vrede G; Aff ting fridt († om Tingfredt) D.

11. **Aff heim fridi** (11. Aff heim fridi) | Af haim friþi (Af haima friþi) A; Van hūs vrede G; Om hiem fridt (X Om hiemfridt) D.

12. **Aff man drapi** (12. Aff mandrapi) | af mandrapi (Af mandrapi) A; Van man slachtunge G; Aff mandrab (XII Om mandraff) D.

13. **Aff Biaudi Boot manni** (13. Aff Biadi Boot mannj) | ÷ AGD.

14. **Aff lutuar sakar** (14. Aff lutuar sakir) | Af lutnum sacum (Af lutnum sacum) A; van brāçhen ghe erbet G; Om sager som eender nyder nogit effter fader och broder oc källis lutner sager (XIII Om luntner sager dett erffue sager mandt nyder effter foreldrene) D.

15. **Aff werildi manna** (15. Aff werildi manna) | af wereldi manna (Af wereldum manna) A; van busse der manne G; Aff manmē boot (XIII Om mandebodt) D.

16. **Aff Bandu werildi** (16. Aff Bandu werildi) | af banda wereldi (Af banda wereldum) A; van būsse der vrede Bende G; Aff frihedz boodt (XV Om frihedzbodt) D.

17. **Aff osoydom** (17. Aff osoydom) | aff o soyþum (af osoþom) A; Van vndyren van pferdin. van ochs in van hunden. vnde van bern G; Aff vuant fæe (XVI Om Wuant fæ) D.

\[\text{÷ chapter } \oplus \text{ chapter AG; Giffte folkis ret (XI Om gihtefolkis rett) D.}\]
18. **Ber mader kuno** (18. Ber mader kuno) | ber mār cunu (af berþri cuna) A; Sleyt eyn man eyn wip G; Om mandt slaar quinne (XVII Om nogen slaer quinne att barn forfaris) D.

÷ ] ÷ AG; Aff barns foruaring (XVIII Om Barns foruaring) D.

19. **Aff sara farom** (19. Aff Sara farom) ] af sarum (af sarum) A; van den wunden G; Om nogen bliffuer saar giordt (XIX Om nogenn bliffuer Saar) D.

20. **Aff loyski** (20. Aff Loyski) ] ÷ AGD.

21. **Scheinir tu kledi mans** (21. Scheinir tu kledi mans) ] ÷ AGD.

22. **Aff ypno sari oc lukahaggom** (22. Aff ypno sari) ] ÷ AGD.

23. **Gier mader manni wegtuerra** (23. Gier mader mannj wegtuerra) ] ÷ AGD.

24. **Bers trell** (24. Bers trell) ] ÷ A; Van deme drellen G; Om en madz trel bliffuer slagen (XX Om en mands trell bliffuer Slagen) D.

25. **Aff Allom Lutom** (25. Aff allom lutom) ] af allum lutum (af lutum) A; Van Erb gute G; Om faderløse børn som kallis oformage (XXI Om faderlosse Børn) D.

26. **Thar som gangs i Gardi** (26. Thar som gangs i gardi) ] ÷ AGD.

‘Hogsl. oc id.’ (÷) ] ÷ AD; høgsl oc iþ G.

27. **Aff Qwinna Lutom** (27. Aff qwinna lutom) ] ÷ AD; van erbgud der wibe G.

28. **Aff Thy Barn** (28. Aff Thybarn) ] ÷ AD; ‘van vnechte kinder’ G.

29. **Aff intecht** (29. Aff intecht) ] ÷ (af mannj vir. intaktitum) A; wirt eyn man ynne begrissen ‘G: Intect. 25’ G; af intect (XXII Om nogenn Tagis medt gullandsk quinde) D.

30. **Aff hori** (30. Aff hori) ] gierir mandr hor (af hor carllum) A; Tút eyn Man obir spil ‘Aff Horj: 26’ G; Om hoor sag (XXIII Om haandsag) D.

31. **Warder kuna schemd a wegom** (31. Warder kuna schend à wegom) ] ‘af quinna scam’ (af quinna scam) A; wirt eyn wip geschenet G; Om nogen quinne bliffuer skemdt y skoog (XXIII Om Quinde bliffuer krenkitt y skou) D.

32. **Aff Qwinna Gripom** (32. Aff qwinna Gripom) ] vm quinna gripj (af quinna gripum) A; van grifen der wibe G; vm quinne grip (XXV Om Quinde Tegt) D.
33. **Aff wagnikla ferdir** (33. Aff wagnickla ferdir) ] af bryllaupum (af bryþlaupum) A; Van brúttlachten G; Aff vagnikla ferdar (XXVI Om Brudferdt) D.

34. **Aff Erfis gierdom** (34. Aff erffis Gierdom) ] ‘lag erfs gernd’ (af erfs gierþum) A; van Begennkisse G; Om arffue at gøre eftfer dødt folck (XXVII Om Jordeferdt) D.

35. **Aff Qwinna ret** (35. Aff qwinna ret) ] af quinna ret (䓬) A; ÷ chapter G; Om quinne ret er saadan lou (LXXIII Om quinde rett) D.

36. **Aff Gutnischi kuno** (36. Aff Gutnischi kuno) ] ÷ (af gutniscum cunum) A; van gothnischen wiben G; vm gullantz quinne (XXVIII Om gullandtz quinder) D.

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<td><strong>Aff schoga bregdan</strong></td>
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<td>(39. Aff halff Gierdi) ] af half gierþi (af halfgierþi) A; van teylunge der czůne G; om halff gierde (XXXII Om halffgierde) D.</td>
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<td>(42. Aff Eygna kaupi) ] aff aigna caupi (af aigna caupi) A; van koufe des lant gutes G; om egitt køff om eigedom (XXXIII Om køff och Eygedom) D.</td>
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43. **Siter mader i hers handom** (Siter mader i hers handom) \(\div\) AG; Om mand sider y hershaandt (XXXV Om mand sider y hershandt) D.

‘farer Bondi y kiøbfard’ (The en gangu biers eynom til handa, frammar than androm) \(\div\) AGD.

44. **Aff Gutnisch mans syni** (44. Aff Gutnisch mans syni) \(\div\) aff b00 brythr’ (\(\div\)) A; \(\div G; \div D.

45. **Aff Geldom** (45. Aff Geldom) \(\div\) aff gieldum (af gieldum) A; van schülden G; om geldt (XXXVI Om Gieldt) D.

46. **Aff wediom** (46. Aff wediom) \(\div\) af ueþium (af weþium) A; van pfanden G; om borgen (XXXVII Om Borgen) D.

47. **Aff tingom** (47. Aff tingom) \(\div\) af þingum (af þingum) A; van dynge G; om ting (XXXVIII Om Ting) D.

48. **Aff fear kraffui** (48. Aff fear kraffui) \(\div\) af fear crafi (af fear crafi) A; vmme gut us czu manende G; om peninge (XXXIX Om gouds att indkreffue) D.

49. **Aff manna kaup** (i 49. Aff manna kaupi) \(\div\) (af cauptum mannij) A; Koustu eynen man G; Køber du mandt (XL Om att køffue mandt eller folk) D.

50. **Aff yxna kaupi** (50. Aff yxna kaupi) \(\div\) caupir þu uxa (af cauptum uksa) A; van eyme ochsen G; Om nogen kørber vxe (XLI Om nogen køffuer Vxe) D.

**Kaupir thu ko** (\(\div\)) \(\div\) (af caupro ko) A; van eyner kû G; Om naagen kørber koo (Om nogen køffuer Koe) D.

51. **Aff hesta kaupi** (51. Aff Hesta kaupi) \(\div\) caupir þu hest (Af cauptum hestij) A; van eyme pferde G; Køffuer du hest (XLIII Om du køffuer nogen hest) D.

52. **Rider tu annan mans hest** (52. Rider tu annan mans hest) \(\div\) Af hestij (Af hesta tect) A; Jtem G; Thager tu nogen mandz hest (XLIIIV Om nogen tager mandtz hest) D.

53. **Aff schipa gezlu** (53. Aff schipa Gezlu) \(\div\) Af schipa getzlu (Af scipa gezlum) A; van bewarunghe der schiffe G; \(\div\) chapter D.

54. **Aff Ransakan** (54. Aff Ransakan) \(\div\) af ranzscan (Af ranzaki) A; van hûs súchinge G; Om ransagen (XLV Om Randsagen) D.

55. **Aff Tiaufa Rethi** (55. Aff tiaufa Rethi) \(\div\) af þiaufa reth (Af þiaufa reth) A; van den dyben G; Om tyffue rett (XLVI Om Tiuffuerett) D.
Stiel trell mans \((\div)\) \(\div\) chapter AD; van eyme drelle G.

56. Aff Oquedins ord \((56.\ \text{Aff oqwedins ord})\) \(\div\) af oqueþins orþum \(\text{(Af oqueþins orþum)}\) A; van vnlãdelichen wortin G; Om vbequemlig oc skentzel ordt \(\text{(XLVII Om Schensels ordt)}\) D.

\(\div\) chapter \(\div\) chapter AG; Om gulladt \(\text{(XLVIII Om Gulladt)}\) D.

\(\div\) chapter \(\div\) chapter AG; Om pennigs øl \(\text{(XLIX Om Pennings øll)}\) D.

\(\div\) chapter \(\div\) chapter AG; Om vaardt \(\text{(L Om Wardt)}\) D.

\(\div\) chapter \(\div\) chapter AG; Boot om træ som hugger vden staurs \(\text{(LI. Om en hugger y mandz Skou)}\) D.

\(\div\) chapter \(\div\) chapter AG; Om træ boot innen stauers \((\div)\) D.

\(\div\) chapter \(\div\) chapter AG; Om vidt \((\div)\) D.

\(\div\) chapter \(\div\) chapter AG; Om mands lidt \(\text{(LII Om lidt)}\) D.

\(\div\) chapter \(\div\) chapter AG; Aff dør \(\text{(LIII hugger mand y Andens dør)}\) D.

\(\div\) chapter \(\div\) chapter AG; Om stuck eller stødt \((\div)\) D.

57. Aff Sma filedi `omerchť` \((\text{Aff Sma filedi omercht})\) \(\text{Af `s`ma f(i)leþj (Af o mert-ctu smafileþi)}\) A; van vngemerkt en cleynen vie G; Om vmerckt boskaff \(\text{(LIII Om wmarkt fæ och boskaff)}\) D.

58. Aff swinom \((58.\ \text{Aff Swinom})\) \(\text{af suinum (Af svinu m)}\) A; van den Swynen G; Aff Suin \(\text{(LV Om Suin)}\) D.

59. Aff Bolambum \((59.\ \text{Aff Bolmabum})\) \(\text{af bolambum (Af bo lambum)}\) A; van vorbysterden schafen G; bo lamb vkend \(\text{(LVI Om fremmedt lam)}\) D.

60. Aff fastom weduri \((60.\ \text{Aff fastom weduri})\) \(\text{af fastum weþurj ocliptum (Af fastum veþuri o cliptum)}\) A; van vngelubbeden wedderen vnnde vngeclippet G; om vgilt væder oc vklifft \(\text{(LVII Om weder)}\) D.

61. Aff kliptom weduri \((61.\ \text{Aff kliptom wedurj})\) \(\text{af fastum weþurj cliptum (Af fastum veþuri cliptum)}\) A; \(\div\) G; \(\div\) \((\div)\) D.

62. Aff Buckom oc Geytom \((62.\ \text{Aff Buckom og geytom})\) \(\text{af gaitum oc buccum (Af buccum oc gaitum)}\) A; van Bûcken vnnde czegin G; Om bucker oc geder \(\text{(LVIII Om Bucker och gieder)}\) D.
63. **Aff nautom oc Russom** (63. **Aff nautom oc Russom**)] (Af nautum oc russum) A; van Rinderen vnnde pferden G; Om nød oc ros (LIX Om nødt och Rus) D.

64. **Aff Amerki** (64. **Aff amerki**)] af merki (Af a merki) A; van vntmerkinghe G; om nogen formercker for noge (LX Om nogen formerker for nogitt) D.

65. **Aff Akrom** (65. **Aff Akrom**)] af acrum (Af acrum) A; van ackeren G; om agre (LXI Om Agre) D.

66. **Aff Rofu Akrom** (66. **Aff Rofu Akrom**)] af rofnacrum (Af rofn acrum) A; van Røbin ackir G; Om roffue ager (LXX Om Roffue ager) D.

67. **Aff haffreki** (67. **Aff Haffreki**)] af afreki (Af hafreki) A; van haf wrake G; Om haff vrack (LXII OM haff wragh) D.

68. **Aff Eldi** (68. **Aff Eldi**)] af eldi (Af eldi) A; van vûre G; Om ildt (LXIII Om ildt) D.

69. **Aff Bieru Eldi** (69. **Aff Bieru Eldi**)] af bieru eldi (Af bieru eldi) A; van vûre czu holende G; Aff bære ild (LXIII Om berre Ildt) D.

70. **Aff Broan** (70. **Aff Broan**)] af broa gierf (Af broa gerf) A; van besserunge der wege G; Om at bygge bror (LXXII Om broer at byge) D.

71. **Aff Schuti** (71. **Aff Schuti**)] af scutj (Af scuti) A; van geschosse G; ÷ *chapter* D.

72. **Aff Wardi** (72. **Aff Wardi**)] af warþi (af warþi) A; van waarde G; Om vaardt (LXIII Om wardt) D.

73. **Aff husom oc hus tiaudom** (73. **Aff husom oc hus tiaudom**)] af husum oc hus þiauþum (Af husum oc hus þiauþum) A; van hûseren G; Om hus oc husfolck (LXXI Om husfolk) D.

÷ (÷)] ÷ AD; van hûs dyben G.

74. **Aff Byrslu folki** (74. **Aff Byrslu folki**)] af byrslu fulki (Af byrgslu fulki) A; van volke in der arne G; Om arbez folck (LXIX Om Arbeitz folk) D.

75. **Aff sædalausu folki** (75. **Aff sædalausu folki**)] ÷ (Af seþa lausu fulki) A; van volke das nicht büwert G; ÷ D.

76. **Aff ikornum** (76. **Aff ikornom**)] af icornum (af i cornum) A; van growen tyrechyn G; Om igerne iact (LXV Om Jgerne Jagt) D.
APPENDIX B. CHAPTERS OF GUTA LAG

77. **Aff harum** (77. Aff Harum) ] af herum (Af herum) A; van hazin G; Om hare (LXVI Om hare Jagt) D.

78. **Aff schaffli** (78. Aff schaffli) ] af scaflj (Af scaflj) A; van obisse G; Aff skaffel oc fruct (LXVII Om Skauel och frugt) D.

79. **Aff messo fallom** (79. Aff messo fallom) ] af messu falli (Af messu falli) A; van gebreche der messen G; Om messe fal (LXVIII Om Messe faldt) D.

80. **Aff duffli** (80. Aff duffli) ] af duflj (Af duflj) A; van dopil spil G; Om daabel (LXXIII Om doblerri) D.

81. **Aff Burgan wider byamen** (81. Aff Burgan wider byamen) ] ÷ AD; ÷ *chapter* G.

82. **Vm schoga** (82. Um schoga oc festu Eigur allar) ] vm scogha (÷) A; ÷ *chapter* G; Vm skoge (LXXVI Om Skøge) D.
Appendix C

Editorial principles

The following critical edition of Guta lag (§D) is based off the manuscript Copenhagen, Arnamagnæan Collection, AM 54 4to (‘Codex B’) and supplies variant readings from the three collateral manuscripts. Nothing has been corrected in the text but is instead reproduced as in the manuscript, with correct readings given in the first critical apparatus with the label leg. ‘read’. Corrections made by the scribe (David Bilefeld) are given in their corrected form in the main text, with the original or deleted form given in the first apparatus, labeled del. ‘deleted’. Marginal notes and above-line insertions are given in the main text when they form a part of the text; otherwise they are also given in the first apparatus, labeled in marg. add. ‘added in the margin’ or sup. lin. add ‘added above the line’.

Readings from the three collateral manuscripts are given in the second apparatus followed by a siglum for the manuscript. The manuscripts and their sigla are:

A Stockholm, Royal Library, B 64 (‘Codex A’)
G Stockholm, Royal Library, B 65
D Copenhagen, Arnamagnæan Collection, AM 55 4to

Readings not found in Codex B are given in the main text in angled brackets ⟨ ⟩ and written in italics. The siglum for the manuscript from which the reading is taken is written immediately following the opening bracket, except in the case of Codex A, which is left unmarked.

The readings included in the apparatus may not always be self-evident, but have been chosen in connection with the present study.

The symbols used in the edition follow the practice of Stefan Karlsson (1963), though not all symbols are used. Line and page breaks are not indicated, although folio numbers are given in the right margin near the page break in the manuscript. Abbreviations are expanded in italics, though non-specific abbreviation markers (points, etc.) are given in parentheses ( ), e.g. “mann” for “män” but “S(ilfr)” for
“S.” Above-line additions are indicated with inward-facing addition markers `´` and marginal additions with outward-facing `´`, while deletions are indicated with deletion markers `|`. Illegible text is indicated with the digit 0, with the number of digits corresponding to the assumed number of illegible characters.

These same editorial principles apply to the transcription of *Kong Hans’ recess* [King John’s ordinances] from 1492 and a fragment of *Kong Christians recess* [King Christian’s ordinances] from 1537, both found in the manuscript Stockholm, Royal Library, B 65 (Appendix E), though no variant readings are given from other manuscripts.
Appendix D

A Critical edition of Guta Lag

¶ Hier Byrias Gutha Lagh.
Thitta ier fyrst vphoff i laghum warom, Ath wir schulum neytha, heydnu, oc iatta krisno. ¶ ok troa allir a an gud Alzwaldugan, oc allir han Bidia, thet han vnnj os aar oc friid, sigher och heylsu, och thett att wir maghin halda cristindome warom, oc tho wari rette, oc landj waro Bygdu, och wir maghin huar dagh thet sysla y allom gerningom eptir wilia warom som Gudj syer tokkelighit, och war sy mest tarff ⟨at⟩ Bade till liif och siell:

Aff Barnom

1.

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APPENDIX D. A CRITICAL EDITION OF GUTA LAG

Thitta ier nw thi nest, at barn hwart scal Alas, som fyt wader a lande waro, och ey wt kasta: ¶ witha skal hwariyon kona sengh sina, tha en haan i barn farom legger. fái med sir withnis kunur twar, griÞkunu och grankunu, at barn warj dath burith, oc ey gingin hennar handa werk till: ¶ Tha en frels kona wader ath thy san, at haan hafð Barne spilt, tha Byti haan triar Marker teghar sum tet kumður vp fyri kirkiumen, vtan thi at eyns, at haan haffi fyri secht maal scriptpat, Bierj henne lorder madher fulth withnþ vm ‘tha’, innj haan script sina. En enghin madhre eygerh tar a sakum. ¶ ‘tha en han dular, oc kumber mal up fyri | sochn | ‘tingnu menn’ ¶ Wader haan skyr, tha haffui haan sinar triar marker aff them som hana berychtado, oc symdar eydh med siex man. Tha en haan wardher fwl, tha Byti haan iij marker sochn, en sochnin winder sicht. ¶ Tha en maal komber vp fyri tings men, tha Byti iij marker tinghi oc Ádrar triar marker proasti, en haan ath sannu wader. ¶ En kumber maal vp fyri alla lydhi, och wader than en sidhan at sannu, tha lauper thet y xii M(arkr) wider land Alt. ¶ Haffuir haan ey fe ath Byta, tha flyi land, och liggia hwariom manni iij. M(arkr) wider som hana hysir, heymre ella math geffuir. ¶ Tha en haan

11 griÞkunu | leg. griÞkunu 21 werk | del. werk 14 secht | leg. sett 15 ‘tha’ | del. 15 sicht | leg. sycht 21 than | leg. han

will ey till eyds at ganga, tha ier haan than fwl, och fald at thj malj. Gangha oc hinir ather mals som henne sak kendo, och willia ey fe fram leggia tha schulu men hana saklausa dyoma och scyra thes mals. ¶ En theyr symin hana, med eydom, oc takin henne ordh aff bakj som a sagdu. ¶ Tha en haan ganger wider, at haan moder war oc kcallar barn wara dath burrith, ta tarff ey hennj fe fram leggia. En men willia henne mistroa om, oc engar hafuer haan taar witnis konur wider, som medh henne waro ta en haan i Barnfarom war: ¶ Tha en Ambatn mans wardher sliacht mal kenth, tha leggir engin henne meyra fe fram than vj. oyra ⟨penninga⟩, ta en haan warder fwl, tha Bythi drotin fyri hana ⟨siex oyra penninga⟩, oc leggi a Bak henne vj wintra sidhan mal ier wti.

**Aff tiont**

2.

Thet ier nu thi nest, at thar eygir hwar thider hafua, oc tiont til fyra, som han kyrikiu garra, oc boll war aff andwardu til schurat, Than prestir eyger fyrj hanom allan kristindom at weyta, hwat som wider tarfar arla ella sidla: ¶ So ieru allir men om satir, at fyrj mario Messo i fastu schal hwar mader tiont sina haffua fram reydda, Bade lerdu mannj sin luta och kyarkin sen ¶ i Rauki eyger hwar mader tionta.

¶ Tha ma engin that seghia fyrir, at tiont si ey berdh sidhan maria messa komber.
En epiter maria messo ta schal prestir lysa om tria sunnoddagha, en a fiarda kyrckiu durom ather luka, oc tidher heptata fyri kyrkio mannom, til <hes> thima at tontier all fram reyd, oc iij M(arkr) fylgia aff theym mannj som ey wildi <fyrr> tontsina fram reyda. ¶ Thetta eyga allir sykia saman, oc allir eygha (<at>) haffua, sochna men eyg’ha tridiungh, oc tridiungh kirckia, och tridiungh prestir. ¶ Tha en leygu lenningher far burt med tont o guldinne fram yr kyrkio sochn oc i Andra, tha sether han sick at iij M(arkr) wider prest (<Oc kirchiu>, oc wider kyrkio men, oc fyri than e tont sina ater tan at sidhar si. ¶ Tha en naquar wil siir kirkio giera, at meyra make then han fyrra hafdi, tha schal han ‘giera’ aff niu lutom en tont, tha schal iem wel kyrk’tai’ haffua sin lut, som prestir sin, thal at til hin nyaier wigd, en sidan ta scal han thar gifta tont som Han (<kirchiu>) gieri siinnast, ey ma han sidan laupa ater til fornua tha en han andra haffuer gart nya. ¶ Oc ey ma han ganga fran hinne fornua (<Oc>) til nyo, sidan then a theym daghi som biskoper legdi wigslir a. ¶ Tha en theim taker schilia vm thegar, vm fyrrsta aar ella annat, tha schal sieluwer wita med eydi och kyrckio mannom tweim, som hinir wilia till nempsna, att han thar i gierd warj, oc i wigslum, oc i allom lutum so som andir kyrckiiomen,. ¶ Tha en (<Fram>) iero ganguir triir winter ella trim meyra tha schall han hafua bade kyrkio mannam witni, at han thar mid teym i gierd warj, oc prester si witni at han tont haffui thar e sidhan hanom til fyrd som so huar annar kyrkio man. ¶ Tha en madher leyger Aker, ella engh ‘y’ yr Ánnars kirkio sochn, oc iero engin

heptata | leg. hepta | ganguir | leg. gangnir

epiter | eptir A. 11-12 a fiarda kyrckiu durom ather luka | lycke den fierde kirkke der till D. 3r
hws a, tha schal hand seda tont quarr leyfuwa, thar som Aker war til schurader, en hoy och humbla ta fyri heym, oc geffju th’ynn presti tont aff, som han sykir tidher ⟨at⟩, oc allan kristindom aff taker. ❙ Tha en hws ieru a, tha schalt alt qwart leyfuwa, haffui than prestir tont ⟨af⟩, som thar at kirckio sitir, iam wel eygir thaim kirkia sin lut, som prestir sin.

Aff Blotan

3.

Teth ier nw thi nest at bloot ier mannom mikit forbudit, oc fyrrscha all thaim som heydnú fylgir. ❙ Engin ma heyta hwaski a hult ella hauga, ella heydin gud, hwaski a wi ella staff garda, ❙ Tha en naqvar warder at thi sander, oc leydas hanom saa wiñj a hand, at han haffui heyzl naqwar, tha mid mati ella mid drykkky sinom som ey fylgia chrisnom sidi, tha ier han saker at iij. M(arkum) wider kyrkio men en teyr sycht winna, thitta eyga oc allir sykia saman oc ⟨allir aigu⟩ at haffua præster oc kyrkio och kyrckkiomen, ❙ Tha en werzl ier hanom a hendj, tha standi han fyri med vj. manna eydj, tha ier kyrckkiomen witna ey sycht, och komber thet vp fyri tings men, thar wers han en med vj. manna eydi, ella Byti iij. M(arkr) tingi, Tha en kumber vp fyri alla landa, tha Byti han xij. M(arkr) landj en han ey winder med eydj
Aff prestom och prest Barnom.

Theth ier nw thy nest, at prestir och prest konor och prest barn lerð thaim ieru slich at slegh och drapi och at allom lutum som Bonda barn; En him olerdu, thaim fylgin mod’ur’ kyni sino, en sidan framleydis alt thet som tar aff komber bade A qwindj och a keld’y’, tha fylgir e gutnisku kynj, vtan thi at eyns, at han takj [0000] werra oc niðrj so Byrd sina, tha ier och hans reth, sliker som Bonda ella bonda Barna:

Tha en prest som olerder hitter sakar at giera ella man at wegha, tha siir han sielu’tý’r wider sakom e medan han liffur, hwat som han er ier inna lands eller vtan;-

Hittir mader saker gierra lerðer ella olerder, tha Bytj engin frammar (firi annan) tha en hans kuster winder a’at’: Tha en han døy oc liauther hin lerðj sakar, tha biaudj han boot thegar, fyri thy at ey ma præster wider sakom sia, en hin si oschemder at taka tegar, en han wil, med thy at ey ier hinom ret ler dan man at wega, ella illan wilia wider han at haffua, Tha en han will ey boot at taka, tha schal biera a tingh fyrj alla lydj, takj tar en han wil ellar radin allir lyder fyri Boot en si mader osaker. Tha en han hempn at eyger so Budit, tha Bytj man at fullu werildj, och Allom landom xl. M(arkr).

Tha en tweir bryder liauta sakar annar lerder oc annar olerder, oc wil hin lerdj Byta, en olerdj wil ey, tha leggj hin lerdj fram hafud lut sen taka i hender som allor landar til nemrna, oc haffui helgh sidhan, en hin si wider sakom som ey wildi Boot biauda, Tha en werildj warder budhit, tha bytrir hwar sen hafud luta. Tha en hin lerdj liauter at sakom sia, som ey ma hemrna, tha schal ‘han’ boot tegar taka som i Budi ier, Tha en han ey wil Boot taka, vtan wil helder hemrna, tha skal bierra a tingh fyrj allá lydj, taki en tar en han wil, ellar radin their fyrir fe, oc mader si osaker. Tha en han wil ey lerdu mannj Boot i Budi haffua, tha skal han ganga a tingh fyrj allá lydj oc kera thar siit maal segandis, At iach ier lerder mader, och til guds tienistu wigd, iach ma ey y haggom standa, ella i oristu, Boot wildj Jac taka en i Budi warj, en scham wildj Jac nauduger tula. Tha schulu landar a sia, noyda och man til hanom at Byta iem wel som han war noyder androm at byta, fyri thy so et hwat tima prestet at sia sakom, ella wider sia sakom vtan kristindomber warder spilitr.
Aff helgdom dagom. 5.
Teth ier nw thy nest, at dagha eyga men alla helga halda ⟨pa⟩ som biscopar haffua helga Budhit, och allir ⟨menn⟩ haffua wider takit. ¶ Engin schal ⟨annat⟩ werck at giera, annat om sonrudagh ella annan helgan dag, vtan tider at haffua, oc gudtz tianistu ⟨at⟩ lyda, oc loff haffua ⟨at⟩ ridha vm Bo setht, sidhan messa ier sungin ella tider ieru haffdar. ¶ Ey ma mader meyra a wagni fyra vm sonndodagh than pundis tungha, eptir yxna oyk, oc halfft epter hestj. ¶ Tha en meyra haffuir, thamall halda lassi hans till vj. oyra, och than Byti han vj. oyra, forj helgis Brut vtan thi at eyns at naud synar till gangin, och leder mader ⟨verbi⟩ aat spyder, tha ma han a sia hwat ⟨sum⟩ til trenger, och lufta i kirckiu sochn sennj, ⟨So⟩ at mader wardi ey tar ⟨clandafr⟩ ella awitir vmgar,: ¶ Tha en widarj wil aka, tha leytr ⟨bann⟩ e wider than lerdan man fyrr sir som ⟨kirchiu⟩ sochn annar eygar Wald, enhan owithr wil wara. ¶ Til kaupungs ier mannj luffuat at fara, ella Akad, med garlakom madnadi, ustom oc smierj, ⟨fiskom⟩ ‘och’ allum mielk matj, ‘fiscum oc fuglum’ och soydum, theim som tha al a torgih selia, med Bakado Braudj och ey med mielj ella korri, och ey medh waru andrj, vthan ⟨bann⟩ hetj wider badj lassi och vj. oيوم. ¶ Sak eyger halua than som taker, en halfua prestir och kirkien, their

\[\text{Allum} \; \text{del. ella} \; \text{och} \; \text{del. ella} \]

Aff munka rethi.

Teth ier nu thy nest, en naqwar warder at thy sander at han hagger schoga fryj munkom. ella garda nider legger, ella naqwat meyn gier wider tha, ella wid eygnir theira, tha ligger hanom wider ban. och Boot halffu meyra than Bonda millan, och haffui Byt fryj thet fyrsta tingh, som tar warder nest eptr. ¶ Tha en tings at bidar tha liggia wider landa sak iij. M(arkr) och Byti hannom at laghom than et sidar sei.

125 Tha en mader rider och reyder Byrdj, ta ma ey than man klanda ella sakan ‘vm’ giera en han sielffuir sither à bakj. ¶ Tha en han i{i ‘haffr’ ÿ tughi russ, ella leydir med Byrdj, tha ier Byrdh thaim tyk med Skielom, thegar som halfu pundj ier meira, och than flygja en vj. Oyrar fyrir helgis Brut. ¶ Warder frels mader a werkj takin, ella frels kona, vm sondag ella annan helgan dag, ta ier tycht werck thett allt som thaim tha i handom haffua, oc liggi ‘than’ wider vj. oyray awitj fyrir helgis Brut. Thett eyger och halff, than som taker, en halft eyger praestir, och kyrckia oc kyrkiomn. ¶ Wardi Treel ella Ambatn mans vm helgan dagh a werkj takin, ta Byti drotin fryj theim iij. oyray; en thaim yrkin ‘fyri thaim’ tria winter eptr leygu malit ier int:

6. 8r

APPENDIX D. A CRITICAL EDITION OF GUTA LAG
Aff mans helgh
Teth ier nw thy nest att mans helg eyger standa vm daga ⟨ḥa⟩ alla som helgir ieru fran thy eth sool setir vm affton ⟨oc⟩, tils thys att lysir et tridia dygri. fiugurta

dagar i iaulom ieru in fridh tachnir, siaw wikir in faʃtu, och all pascha wika, trii√
gangdagar, oc all helgdagaga wika. Drepir thu man a theim fridj, tha Byter thu

iij. M(arkr). Sargar thu mand Byt xij. hoyra. Slar thu man med stangu ella yxar

hambrj, Byt vj. hoyra. Ryckir thu mand, ella Rinder, ella in haar taker, ella `med`
nelfua slaar, tha Byt iij. hoyra en i reydi ier gart. fyir treel Bytir ey frammar en iij.

yeru: en han Blodught gier: Thar schal e Byta som gart ier, och ey thar som hin

ier som gierdi. præster eyger tider hepta, oc kirckio durom ather luka fyri allom

theim, som gudshelg haffua Brutt, med thy ath e fylgir ban helgis Bruti: . Tha
schal yr Bannj sla, thegar so ier Byt som lagh seghia, oc kirkiomannom tykker Rad wara. ¶ Allir eyga sak sykia saman, och Allir eygha ath hauffa, sochnamen eygha

160 tridiungh 〈i sac en〉, Anan kirkia: oc tridia præstir. hur witna, som ey kumber landa
sak i: ¶ En landa sak kumber ‘huergin i helghis Brut, vtki thi at ains at mader` warder i kyrckio drepin, thar liggia xl. M(arkr) wider, ella i kirkciogardj, thar liggia xii. M(arkr) wider, thet ier landa sak, thar eyger proastir iij. M(arkr) aff fyrir Bans maal: ¶ kirkiuier ieru Allar iem helgar a landi, en mader warder wegin i. ¶ En kirkiogardar ieru triir helgastr i lagh taghnir: Thar skulu saker mend helg hauffa

165 iem wel i prestegardi som i kirkio garde: thar liggia wj. M(arkr) en saker mader warder wegin i theiri helgh: ¶ En saker allar Andrar 〈par〉 som smjerj eru, oc kuma land sak i: tha eyga e kirkciomen trediung‘yr’ ‘en k(ri)c(x)ka an lut, oc an lut præstir. ¶ Slar thu man y kirkio med stangu ella yxr hambrj, eller sargar i kirkio garde, thar liggia wider vj. M(arkr) 〈wipr〉. ¶ Slar thu man med neffua i kirkio ella skiueter thu man,ellar i haar takar, ella med stanghu slaar i kirkio garde, ella med yxr hambrj thar liggia wider iij. M(arkr). ¶ Slar thu man med neffua i kirkio garde, ella schiueter thu manndi, ella takr thu man i haar. thar liggia wider xij. oyrar helgis Brut. ¶ Than eyger e wigslum syrgia, som wigslir haffuir Brittit, och

169

170

170

[163 proastir] del. prestir [172 iij.] in marg. add. triar [174 oyrar] del. xyrar
tar skirt giera, som han oskirt gierdj med iij. M(arkum).

**Aff AllA manna fridhi.**

Nu ier en frider ‘andrir’ tweir, their som mestu warda, at men schulu mannj helg halda, Thar ligger ey Ban wid’er’ oc ey Biscops sak. vtan thi at eyns at thet wardi a helgom daghi gart. ¶ Thet ier alldra manna frider. lauper a fiwrtan natom éppter paschar, oc fem natom éppter midsommar, oc stander a tiu neter oc tiu dagha at huario Bregdi lauper a sola vpgang Badi A och a’ff’. ¶ Dreper thu man à ‘theim fridj: tha Bytir thu e só mickl worldi wider landa alla som hin ier dyr som thu drapt. Banda ha’Y’der thir engon, fyr than thu Byt haffu. ¶ Sargar thu man ell’a’r Ber a theim fridi, tha Byt iij. M(arkr). ¶ A theim fridi ma engin fore spiella androm hwaski hus ella garda, vtan han si saker at iij. † oyra † ‘M(arkum)’

**Aff waar fridi**

Nu ier en waar frider sidan. han lauper ⟨a⟩ halfum manadi fyri Aldra manna sedir: oc stander à halfuan manadh éppter. ¶ à theim fridj ma engin wirda fyri androm

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175 tar skirt giera, som han oskirt gierdj med iij. M(arkum).

175 skirr t A; reyn oc skere D. 175 oskirt | oschir t A; orent oc oskert D. 175 gierdj med | haffuer gjört og gjøre thet D. 175 M(arkum) | markm’ A. 175 Aff AllA manna fridhi | af aldra manna friþi A; van aller manne vrede G; af alle mands fridt D. 177 ier | iur A; synt G; eer D. 177 frider ‘andrir’ tweir | andre mens tuo freder D. 177 ‘andrir’ hande sic G. 177 tweir | tuer sic A. 177 warda | macht an liet G; macht paa ligge D. 177 at | et A. 177-178 schulu mannj helg halda | manvrede haldin sal G; skal dem fire oc haffue y helg D. 177 schulu | ulu A. 177 mannj | mann A. 178 Biscops | biscup A; bischoues G; Biscops D. 177-178 vtan thi at … helgom daghi gart | das ene scheyde. denne des heiligen tages G. 178 vtan thi at eyns at | vtan by at ains. et A. 177 wardi | verbi A. 177 lauper | laupar A. 177 éppter | eptir A. 180 eptir | eptir A. 180 midsommar | mipssu|umar sic A. 180 neter | n netr sic A. 180 huario | huaru A. 181 Bregdi | braghi A. 181 lauper a sola vpgang Badi A och a’ff’ | vnde beide bestan vnede us gan an der sunnen vf gange G. 181 a | vm A; om D. 181 sola | solens D. 181 Badi | bæi A. 181 A och a’ff’ | aff. oc a A; 182 Bytir thu e so mickl worldi wider landa alla | saltu deme ganczen lande also vil vorder büssen G. 182 Bytir thu | byt A. 182 e | ½ A; ½ G. 182 ier | was G. 182 thu drap | y hielslagin er D. 182-183 Banda ha’Y’der thir engon | der vrede bant ene gebin möge dích vorsicheren adir vorvissen G; och ingen frihet holler dig D. 183 Byt | butr A. 183 haffu | hafr A. 183 ell’a’r | epha A. 184 iij. | þriar A. 184 fore spiella androm | ŋi andrum spí’ella A; wörterbin vor deme anderen G; forderffue nget for en annen D. 184 hwaski | hwatki A. 185 hus | + houe G. 185 ella | epha A. 185 vtan | vt sic D. 185 si | sei A. 185 saker | sagi id|v D. 185 iij. | þrim A. 185 | oyra † ‘M(arkum)’ | marcum A; Marc G; markc D. 185 Aff waar fridi | Af warfrifi A; An vrede der lenzen G; om vardfridt D. 187 waar frider sidan | þ das ist der vrede der vøre Jare G; + som saa kallis D. 187 sedir | þ ‘czét’ G. 188 † halfuan manadh éppter | tiil midsommer D. 188 éppter | eptir A; noch der zaet cziet G.
huaski hest ella vxa: med thi at Bondi tarff ‘tha’ Bade, hwarn dag à akrom haffua:
utan han si saker åt iij. M(arkum). ¶ Tha en geld ier manna millan: oc lag ryt til
gels: tha wírdi annan Bo hans, soydi ella kust oc ey ortan soydi, som han tha wider
tarff. †

**Aff Tinghs fridi.**

10. Tha ier ⟨em⟩ sidan tinghs frider manna. Tings men eygha tings frid sykia. ¶ Taker
thu man i har, ella med nefa slar à tingi. tha Byt iij M(arkr) fyri tings frid, oc than
laga Byter. ¶ Slar thu man med stangu, ella xyar hambri, ellar sar wider mannj, tha
Byter thu iij. M(arkr). ¶ Dreper thu man at daudom ella aff hag weitir: tha Byter
thu vi. M(arkr) vtan thu at eyns at mader wader at hembudp drepin. ¶ Ey ma
saker mader tings fridi vm troysta: en ey ier aldra manna frider.

**Aff heim fridi.**

11. Tha ier sidan hwarion mannj heim fridir ⟨siþan⟩. ¶ Dreper thu at daudom man
heimi i gardi ‘sinom’, ella aff hag weitir, tha Byter thu xij M(arkr) wider landa alla,
oc andrar xij. hanom, oc tan verildi. ¶ Slaar thu man med stangu ella xyar hambjr,

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**APPENDIX D. A CRITICAL EDITION OF GUTA LAG**
ellar sar weirir, tha Byter thu iij. M(arkr) hanom, oc andrar iij. Mogha, oc than lagha Byter. ¶ Warder husbondi Berder i gardi sinom heima, ella fleyra folck, tha

taker han sak fyri heim frid som høyxter ier: oc ey fleirin: en all schulu haffua lagha Byter.

Giffte folkis ret

Fester mand en quinne, och fører henne hiem til sit: oc fordrifuer henne siden bort veden lou: da bøde henne sit godz och xii march landit: J ligemaade bøde och quiinnen mannen om han saa gjør

Aff man drapi.

Teth ier nu thy nest, en so iilla kan aat Biera med fianda radi at mader hitter man at drepa, tha schal flya med hanom fader oc son och Broder: ¶tha en ey ieu their

till tha flyen med hanom nestu nidiar vm .xl. neter til kirckior teirir, som allir men

haffua i helgh takit: ¶thet ier fardem, ella tingstedii, ella Atlingabo. thar schal

haffua helgh ⟨oc heli⟩ , iem well i praest gardi, som i kirkigardi: ¶ En sidan thet

ier wt gangit: tha ridi tengat, som han bandu wil haffua draghit: oc dragi vm heim
torp try: oc ‘so’ laught a schoga fran heim torpum theim trim, at i midiu mythis

from androm heim torpum, som annan wegh til schogs liggia, en han far loyfi, aff

204 | 204 weirir | del. weirit 204 | han | del. tan 206 | lagha | del. fagha 213 Aff man drapi | in marg. add. + 214 | aat Biera | in marg. add. al: warda 216 | nidiar | del. nidi[00] 216 .xl. | in marg. add. fiauratighi 217 ella | sup. lin. add. al. oc 217 ella | in marg. add. oc 204 | ellar | eja A. 204 weirir | veitr A. 204 Byter thu | byt A; bússe G; bót D. 204 iij. | þriar A; xjij’ij’ D. 204 andrar | ÷ G. 204 iij. | þriar A. 204 than | þau A. 203 Byter | byr A. 203 Warder | verþr A. 203 ella | eja A. 203 folck | hans folck D. 203-206 tha takeñ han


cell | so A; also wol G; saadel D. 218 præsta | prest A. 218 En | Och D. 219 ridi | þan D. 219 tengat | dædin D. 219 bandu vil haffua draghit | frihet vil haffue det kallis bandu D. 219 vm | busen G; hiem om D. 219 langt | lang A; langt D. 220 a schoga | an den walt adir

an das holce G. 220 | at | et A. 221 som annan wegh til schogs liggia | skog veg D. 221 annan | annat A. 221 wegh til schogs | vegscogs A; an der anderem syten des holczes G. 221 far loyfi | loyfi far A; + oc tryg fram for D.
theim som eygha: ¶ ey maa Bandu drega vm ting, ella kaupung, oc ey vm kirckio meira then eyna: tha som han til sykir. ¶ Haffin sidan helg i Bandu sinni: oc so wider han: oc dragi e å theim fridi, som nestir ier eptir pascar, en thar til halder hanom Banda th’ai’m som han ta drogh, than han tha wandredana haffidi ny gart.

225 thet kalla men Watubandu. ¶ Thaim Banda som dregin stander vm atmelj, hana ma engin lasta: sidan atmelj ier vti, haffui sidan sielffs wald at wara, i bandu sennj: ella fara wtlendis til helgra manna ath Byta syner: haffi atta daga frest til schips at fara, och fari so i fridi pilagrimps Ferd sina; och tegar han ater kumber: tha haffi, ater atta daga frest fara ater til Bandur sinnar i fridi: ¶ Tha en mader gier sakar i kyrckiosoch theiri samu som han sielffir Boor i, tha flye ⟨ hamn ⟩ yr theiri, oc dreghi so annan sted Bandu: och thau tar som Huaskj boor i moder ella dotir ella syster. ¶ kyrkio tha syki han than andra medan: fyrrj thy at ey maghu theiri Badir til annir at fara: ¶ Tiont thy fyri han halfhua, tar som han tider sykir, och halflt liggi qwart at teiri kyrkio som bool war til schurad: ¶ Tha en mader gier sakar i hiem

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torpi thy sama som han Boor i, tha flye han tedan: oc drage annan sted Bandu, en han frid wil haffua: med thy at ey maghu their Badir i eyno hiem torpi Boa: 〈 D : Icke maa heller bandu drage om ting: eller til koefslagen oc icke heller til nogen kircke flere en den han tilösgir: 〉 ¶ Tha en ogutnischer mader drepir ogutnischan〈 mann 〉: 
tha drage so Bandu som gutnischer: en han à boolj sielffs sins boor à Gutlandi:

13v

Aff Biaudi Boot mannj.

240

242

**Aff lutuar saker.**


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tha tariff han hwaski wider wegls ella Bandur: ¶ Tha en ogutniskier mader dreper
gutnisken man: tha halder hanom ey Banda, vtan ty at eins en han werildi winnj
Budhit: ¶ Tha en oformagi warder mannj at bana, tha ier Byt at xij. M(arkum)
sylffs. ¶ Tha en kona hauandi warder wegin med Barni, oc bella men eydom vppi
halda: at barn dari henne qwicht i qwidi: tha withi ther hennar husbonde, en han ier
til, ier han ey till, tha witnj than som henne ier ner kumpnaster, med trim bolfastom
mannom gutniskom aff sami sochn: oc tar til so mangom, at xij sein (< allir >) henne
iem Burnir: tha Bytr Barnit at xij M(arkum) silffs oburit en hana at fullo werildi: -

**Aff werildi manna.**

Ñw ieru en fram sidan werildi manna: ¶ Gutnischs mans werildi Bytis at iij.
M(arkum) guls, en han ier at daudom drepin: ¶ Alla andra manna werildi Bytas
at x. M(arkum) silffs: vtan trels werildi Bytis ath halff fempti M(ark) penninga:
¶ Taker gutnischer mader ogutnischka konw: tha bytis haan at werildi sino: en barn
fylgin federnj at werildi: ¶ Taker ogutnisher mader gutnischa kono: tha wari hwat
teira at werildi sino, en Barn fylgin federni (< at vereldi >).

**Aff Bandu werlid.**

15.  

hwaski wider wegls ella Bandur] huerrcken vid vegsel som der høre till at han er vegin oc
drückin oc icke heller bande at begære om den fridt som der høre till D. 269 hwaski] huatki A.
G; høre nemst till D. 274 kumpnaster] cumnast A. 274-275 bolfastom mannom gutniskom
besessenen gotnischen manner selbir habinde G. 275 sami] samv A. 275 mangom] margum
iemlīge oc borne D. 276 Bytr] bytis A; sal man bussin G; boder mand for D. 276 xij.] tolf
A. 277 Aff werildi manna] af werelde manna A; van busse der manne G; Aff manne boot D.
278 Ñw ieru en fram sidan wereldi manna] Uortmer van den mannen būse G. 278 ieru] iru A.
anara A. 279 Bytas] bytis A; biedis D. 280 x.] tiu A. 280 vtan tres werlidi Bytis ath halff
A. 280 [fælaff fempti] halffemptij A; [ ÷ ] halffemte' D. 281 [Taker] Tac'ør' A. 281 bytis haan
bœði [is'r'] D. 281 haan] hānn sīc A; sy G; han D. 281 at werlidi sino] at fullu vereldi sinu A;
noc erer būse G. 282 federnj] deme vatin G; faderin D. 282 hwat] huart A; eyn iczlichs G;
uhart D. 283 (< at vereldi >) an irer būse G; ÷ D. 284 Aff Bandu werlidi] af banda wereldi
A; van būse der vrede Bende G; Aff frihedz boodt D.

**Aff ososydom**

17.

|-----|------|-----------|-----|---------|-----------|-----|------|----------|-----|---------|-----------|
Uxi faster oc fim wintra gamal: Bier oc mannj xij `Mar’ca sak i gard: en han wader
mannj at bana: ¶ Hest schal man Bindu en til Bonda komber a fiarda staargulffif
fran lid stucki: oc fiughrur stigh, fran durom mans: tha wardar ey vtan frembra foti
manne rar oc tannom en han bits: ¶ Tha en thu i gard far, ella til kletis: ta Bint
wider galff ella bak weg, tha wardar thu ey frammar than a tan war telt: ¶ Galter
merchter ier a treada, en han haffuir tria winter faster gangit. ¶ Hunder ier a fiarda
hanom wardar e vm alt, en han schada gier, eygi tan som wil, ¶ Theym fiaurom
ouqedins witom wardar hwar mader i gardi sinom wider xij, M(arka) S(ilfs) sak.
¶ Tha en ouqedins witer warder sweuwardi mannj at Bana tan gutniskom: tha
falla e tweir lutir aff werelidi hans, en trediuug tha Byti hin som soynin eygir, thet
calla men kraftuar wereldi, ¶ En ouqedins witer warder manni at bana ella lestir
man a limom, thet schal kreffuita oc ey hempna lagrydia til som till andra geldeta:
¶ tha en ouqedins witer weit mannj sar ella lasti: ta fallin e tweir lutir aff Bot: en
trediug Byter than som sooidin eygir: ¶ fyri hund Bit, ta Bytir tanna spur hwat

[504] ran | del. nar 314 sooidin | leg. soydin

301 Uxi faster | Eyn Büllo G. 302 faster | som er fast det er den som icke er vtskaarin D. 301
fim | fem A. 301 wintra | viitra A. 301 Bier oc mannj | Brenget euch myt ym selbir G. 301
Bier | bierir A. 301 xij | tolf A. 301 sak i gard | der būsse G. 301 warder | verþr A. 302
Hest schal man Bindu en til Bonda komber | kumpt man in ynes Bunden hof so sal man das pferd
bynden G. 302 schal man Bindu | skal bindis D. 302 schal | all A. 302 man | ÷ A. 302 a
fiarda staargulffif | fire staffuers guiff D. 302 a | at A. 302 staargulffif | czůn stecken G. 303
lid stucki | lîþstucki A; dême gehecke G; lidstuck D. 303 fiughrur | fuiggur sic A. 303 ey vtan
nicht mer denne G. 303 | frembra foti manne rar | luchtéren vœrdersten vûes G; nemst D.
304 manne rar | mannerar A. 304 bits | bisset G. 304 kletis | spicheren. adir slof bûden G;
kleitis D. 305 ey | ai A. 305 a tan war telt | also hir vorgeschrriben ist G; som fôr er sagt D.
305 a tan | ãpans A. 305 Galter | jgal’t+gal’t D. 306 merchter | ÷ A; nicht wntlutst G; som
merket er D. 306 ier | ir A. 306 en han haffuir tria winter faster gangit | drier Jar alt G. 306
winter | viitra A. 306 gangit | þ et er om han icke er vtskaarin D. 306 ier | ir A. 306 vm
| tillcom D. 307 alt | þ till hûtbofoot D. 307 han | ÷ A. 307 gier | gierir A. 307 eygi tan
som wil | den habe wer den habe G. 308 ouqedins witom | vndirrete G; skadelig queq D. 308
wardar | vitis D. 308 hwar | huer A; en D. 308 xij | tolf A. 309 ouqedins witer | vndirrete
G; skadelig queq D. 309 warden | veþrþr A. 309 sweuwardi mannj at Bana tan gutniskom
þstet eynen vgstnshen man den eynen gthnshen man G; bliffuer en ‘fattig’ mandt til
benne: som gullantzk er D. 310 trediug | þrliug A. 310 than | ÷ A. 310 hin som soydin eygir
der ghene des das vn(d)irrete was G. 310 hin | h þnþr’r A. 310 soydnin | quegit D. 310 eygir
a A. 311 kraftuar wereldi | lyschende bûse G; 311 ouqedins witer | vndirrete G; it skadeligt
queq D. 311 warden | verþr A. 311 lestir | þ oc forderfuer D. 312 thet schal kreffuita ... till
andra geldeta | so sal man nicht rechen den mit rechte us manen also andir schult G. 312 schal
al A. 312 kreffuita | creifia sic A. 312 lagrydia | lougrette D. 312 andra | annara A.
312 geldeta | gielde A; geldt D. 313 ouqedins witer | vndirrete G; et skadeligt saadant D. 313
weit | vaitir A. 313 ella | eþa A. 314 Byter | bytir A. 314 than som sooidin eygir |
gener des das vndertet was G. 314 than | hin A. 314 sooidin | soybin A; quegit D. 314 eygir | a A.
314 fyri hund Bit ... oyrom til fiugura | ﬁrir vtan hund ‘bit þa bytir tanna spur huer at tuem
oyrum til ﬁugura A; sunder húndes byßen So bûsse man iczliches czanes spør vœr .ij. of bi an vire
G; foruden hundbit: da bôder tanneriff huert riff till ij sœsling: tiil fire D.
APPENDIX D. A CRITICAL EDITION OF GUTA LAG

310

at tweim oyrom til fiugura: ¶ Naut, oc Rus oc swin tha wardar mader ey meira fyrir, than that siefiitte ier wert, en that ier mannj at schada: ¶ Tha en osoyder ier oc warde mader warader at fyri kyrrckio duroom oc fyri sochna mannom, oc gier sidan med ogømslu: tha Byti halffu meira than sakir wird, ¶ tha en minnj laster warda than soydir ier werder, tha Byti halffu minna: ¶ Hunder ier at fiarda, hanom wardar è vm alt til halffs werildis, en han schada gier, eygi than som wil: ¶ Hwnss bit, tha Byti tanna spur hwart, at tweim oyrom til fiugura: ¶ Tha en han sar gier ella lima lyti: tha Bytir at halffuom mestu Botom: thet schal kreffuia oc ey hempnæ lagrydia til, som andra gelda:

Ber mader kuno. 18.

Ber mader kuno, so at barn spillis oburith: oc haffu than qwicht i qwidi warith: tha Bytir han halffwerldi: ¶ tha en haan kennir thet mannj, en han dular: ta Bindi han han wider med witnom tweim, theim som haan sich schir schutad firrj |a tridia| à tridia dygri, at haan berd wari: ella theim som wider waru oc boolfastom: oc tweim qwinna witnom, at Barn wari sidan dath Burith, sidan han Berd war: oc witi that siefiiff med vj. tiauda eydi, at that qwicht wair:

〈D: Aff barns foruaring〉

¶ Kuna skal Barns at getha at mungati hwario: leggi i kietta, och haffi ner siir: ella haffui barn i kniom, ella leggi i sengh: oc leggi siefiiff ner: so schal hwarion kuna 〈vm〉 tria winter barns gezlu weita: ¶ Ta en naqwar mader warder mid wada i teiri gezlu barni at bana, tha Byti han werildi fullo: ¶ Tha en kuna leggir barn à

315 – 325 Naut oc Rus ... som andra gelda: ¶ ÷ A; ÷ G; ÷ D. 320

18v

17v

358 sakir | leg. sak ier 325 than | leg. thau 330 qwicht | del. wvic\[0\]t 330 war | del. wa[0]

golff nider, ella seti wardalaust: ella i seng tha ier barnit obyt, hwat som helst kan at koma: thá en kuna ganger tar mid Barn i seng, som druchnrir men liggia fyrir, oc kumpnar barn i trangi ella med kledom: tha ier than Barn o Byt: than et haan liggi siefll ner:

**Aff sara farom.**


Warder mader Berder med luca haggom, so et synir slegir ieru: ta Byter halff M(arkr) hwaru slegh, to fiugura: oc than med samu witnom som til sara: Ier

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340 "Thá than leg. thanu 341 Gier | del. Bier 341 diupt | leg. diaupt 341 hwaru | leg. hwarn 343 than | leg. thau 343 tiera | leg. taira 343 withnóm | leg. witnom 348 than | leg. thau til 348 hulserj | del. hulseri 352 hwaru | leg. hwarn 357 than | leg. thau"

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med nefa Byt i oyr: ¶ Ganger tu wider eynom tha haffuir han witord til fiaugura slega: ¶ Ganger thu ey wider, tha haffuer tu witord som wers: ¶ Slar thu man med stangu Byt haff M(ark) hwart hagg til tyggia marka frammar Byter ey mader fe sino fyri luka hag, vtan lastir fylgin: thet ier lagh Guta:

**Scheinir tu kledi mans.**

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403 **fiaugura** | del. **flaura**  | 406 **ier** | leg. **i eru**  | 408 **byter** | leg. **bytes**  | 21. **\(they thut eynom\)\]** | 404 **thet ier loyski ier so mikit at lofa ma a leggia tha | iru | iru i\(\text{\textasciicircum}\)'. M(arkr) pen(ninga).\]** | in marg. add. Nota defectum  | 411 **i\(\text{\textasciicircum}\)'** | del. **i\(\text{\textasciicircum}\)'**  | 412 **so** | del. **sar**

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403 **i\(\text{\textasciicircum}\)j. oyr.** | j \(\text{\textasciicircum}\) D.  | 405 **Ganger tu wider eynom** | Bekennestu eynes slages G.  | 403 **Ganger** | Ganger D.  | 403 **wider** | effter D.  | 403 **haffuir** | hafi A.  | 403 **fiaugura** | fygra A.  | 403 **slega** | \(\div \) D.  | 403 **Ganger thu ey wider** | Bekennestu nicht G.  | 403 **Ganger** | gaar D.  | 403 **wider** | effter hanem D.  | 403 **haffuir** | haf A; haff D.  | 403 **wers** | ver digh D.  | 403 **Byt** | \(+ eynen iczlichen slag myt G.\)**  | 415 **M(ark)\]** | f\(\text{\textasciicircum}\) G.  | 405 **hwart** | huert A.  | 405 **marka** | f\(\text{\textasciicircum}\) G.  | 403 **mader** | mandr A.  | 406 **fyri** | fri A.  | 406 **luka hag** | důme slege G; dynte hug D.  | 406 **vtan lastir fylgin** | dar ene kome denne vnsůnketyt in G.  | 406 **thet ier lagh Guta** | das ist eyn recht der goren G; \(\div \) D.  | 406 **ier** | iru A.  | 407 **Aff loyski** | 'Loyski.' A.  | 408 **byter** | \(\text{\textasciicircum}\)\(\text{\textasciicircum}\) bytis \(\text{\textasciicircum}\)half marc A; wirt gebůsset G.  | 408 **at** | \(\div \) A.  | 408 **viij. ertaugom** | \(\text{\textasciicircum}\) iiiij huide D.  | 408 **ertaugom** | ertaugar A.  | 408 **thu** | tu A; tume D.  | 405 **M(ark)\]** | f\(\text{\textasciicircum}\) G.  | 405 **tumbling later til at tridia\]** | drye. den dúmen myt anderen czweyn G; hele tumbling kan paa sette D.  | 405 **ier** | ir A.  | 410 **at** | \(\div \) et A.  | 410 **lofa** | dy hand G; haanden D.  | 410 **i\(\text{\textasciicircum}\)'** | tuar A; i\(\text{\textasciicircum}\) G; en D.  | 411 **pen(ninga)** | spliffs D.  | 411 **ha en huert ... at marc silfs** | \(\div \) G.  | 411 **marc silfs** | \(\text{\textasciicircum}\) m(ark) spls D.  | 411-112 **En frammar bytir ... sei af dregit\]** | \(\div \) D.  | 411 **Hitta ier pet sum nylast war takit vm loyski** | loc. 41r17 - 41r18 A; Om Haar Drag loc. 59r1 - 59r1 D.  | 411-115 **Ier loyski meira ... iij. M(arkum) (Silfs)\]** | A; \(\div \) G; loc. 59r2 - 59r5 D.  | 414 **lofi hyl\]** | hyls medt en lofthe med mandz haandt hon kan skiule D.  | 414 **hwart** | huart A.  | 415 **ij.** | tueim A.  | 415 **ier torfa mannj** | \(\text{\textasciicircum}\) a en torfa ier mannj af haf\(\text{\textasciicircum}\) A; \(\div \) van eynes hoůpte G; \(+\) aff hans hoffuid D.  | 415 **haggin** | hagvgin A.  | 415 **ier Byt at** | das ist G.  | 415 **ier** | \(\text{\textasciicircum}\) a ir A.  | 416 **\(\text{\textasciicircum}\) Skegh mans Bytis so som annor haardragh: \]** | loc. 19r3 - 19r4 A; loc. 11va4 - 11va16 G.  | 416 **Skegh** | Schieg A.  | 416 **Bytis** | bytir A.  | 416 **so som** | als ey s\(\text{\textasciicircum}\) G.  | 417 **Scheinir tu kledi mans.\]** | \(\div \) A; \(\div \) G; \(\div \) D.  | 22v }

Aff ypone sari oc lukahaggom

22. Sari schal mader warda ypone til iem langa oc eyna nat. ¶ Warder mader Berdir med luka haggom oc ligger i sengh samu so at han ey ganger vppi millan, oc far than forschiel: tha haffui fiugra Bolfasta manna witni oc triggia Domera aff sama Siettungi, oc tar til so manga at xij. sein: ¶ Tha en han ey far forschiel: ta hafi hans arui witord med samu witnom: ¶ En ganger han vppi millan, tha haffui han witord som wers:

Gier mader manni wegtuerra

Bers trell.

Bers trell manz wider man frelsan: Da haffui e ⟨ hann ⟩ hag tu gin aïnu, ta ir teira millan iamt ¶ Tha en trel far flairi tan tu gin aïnu: tha ir Byter slegher huer at tweim oyrom til fiugura. ¶ Tha en hinn frelsi far flairi ⟨ bag ⟩ tan, at gin tweim, Da ir ⟨ banum ⟩ Byt at halff M(ark) hwag til fiugura: ¶ Tha en trel far nyck ella Ryst: ella Rind: ta ir é hanum Byt halff suwederjar tan frelsum. ¶ Tha en i sara far kumber: tha Byter iem dyrt som frelsum til triggia M(arka) oc ey frammar: ¶ Tunca Byter engin treli, oc engin Bytir oc trel Tunca:

Aff Allom Lutom

En oformagar ieru vngir epeter fadar daudan: oc ieru sinnir magandi men, tha ma ey hin elsti schillas wider hin yngsta: tan at noytas taki fyr than han ier magandi, noytin allir aff allo oschipto, tar til at han ier femptan Ära gamal, sidan taki han wider schiati oc scalom, oc leitar fyri siiër huar en their ey wilia lenger saman wara: ¶ Tha en so taker noytas, at iord warder til fydur selia fyr allir sein magandi, ta al festa Aldra iemt, oc ey at fastu selia, so elsta, so yngsta: vtan ti at eyns, at naqwar taki

**Thar som gangs i Gardi.**

Thar som gang i gardi, ta liauti dotir eptir fadar sin mydernj oc fadar mydernj, ¶ tha en fadar systrir ieru til, giptar ella ogiuptar: ta takin taar set fadar mydernj.

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\(^{24v}\) synir \( del. \) synr \^ eygu \( leg. \) eygn \^ hwaria \( del. \) hwara \^ ier \( leg. \) ieru \^ gang \( leg. \) gangs

\(^{318}\) oformaga \( faderlus \) oc oformage D. \^ huat som \( hann \) helder ier qwindis mader ella kerldis \( das \) sy van manne wegen adir vrouwen wegen G. \^ ella \( epha \) A. \^ geffiui \( giefi \) A. \^ at \( et \) A. \^ ier \( ir \) A; \^ siesli D. \^ magandi \( + oc \) sin egin verie D. \^ innj Alleyne G. \^ luta \( deel \) oc lodt D. \^ tan \( ba \) A. \^ at \( et \) A. \^ ander \( andr \) A. \^ wardin \( ver\)n A. \^ (oc) \( + \) vnve G. \^ sonin A. \^ dytrir \( dydrir \) D.

\(^{25r}\) et haffda talj \( ÷ \) D. \^ dytrir \( dydrir \) D. \^ sonin dytrir \( sonnedotter \) D. \^ sona \( sumna \) A. \^ dytrir \( dydrir \) D. \^ ieru \( ier \) A. \^ sona \( sonnedotter \) D. \^ liffuir \( lifr \) A. \^ Haffuir \( hafr \) A. \^ erfuffilitia \( erfyllitia \) \( erbfchter \) G; \( erffue \) lidt D. \^ eygu \( aign \) A. \^ sidan hwart \( huert \) s\( n\) A. \^ eptir \( eptir \) A. \^ hwaria \( hueria \) A. \^ hueria A. \^ huart A. \^ sei A. \^ linda gyrt \( manne \) Namen G; \( y \) barne bleer \( giordet \) eller \( sufett \) D. \^ ella \( epha \) A. \^ gyrdlu \( vrouwen \) Namen G; giordet D. \^ ier \( ier \) A. \^ innan \( til \) A. \^ ier \( ier \) A. \^ linda gyrt \( mannes \) Namen G; \( vi \) bler gjoerde ied oc s\( u\)efte D. \^ ier \( ier \) A. \^ ier \( ier \) A. \^ quert A. \^ i gardi \( ier \) D. \^ ier \( ier \) A. \^ oc ieru allir triir epter sick: \( noch \) den anderen G. \^ ieru \( ier \) A. \^ eptir A. \^ eptir \( eptir \) D. \^ quert A. \^ i gardi \( ier \) G. \^ i \( ier \) D. \^ than \( ba \) A. \^ gangs \( + \) also van der manne wegen G. \^ Haffuir \( hafr \) A. \^ erfyllitia \( erbfchter \) G; \( erffue \) lidt D. \^ lutu A. \^ eptir A. \^ hana + das sy keyne kynder noch sich leet G, hanem D. \^ Badi gliche G. \^ ier \( ier \) A. \^ iem ner A. \^ Thar som gangs i Gardi \( ÷ \) A; \( ÷ \) D. \^ gang \( gang \) A. \^ sin \( sit \) D. \^ mydernj \( muterliche \) gud G. \^ fadar mydernj \( synes vaters mutergerd G. \^ ieru \( ier \) A. \^ til \( ÷ \) A; til D. \^ ella \( epha \) A; \( + \) de ere D. \^ mydernj \( mutergerd G.\)
tha en nakvar ieru ogiptar tha takin a(t)unda penning aff federnj sino, tegar geld ieru guldin. ‘ír thar som gangs i gardj tha liautin nidiar haðuð lut mid Burnum a fiarda man, en fiarrar ír (ha) takin attunda lut sidan gielr ieru guldin oc qwinin lutir ieru ut rettadir: ‘ír En qwindi takin slíc’t yr gardj sum thar i haffdu en thett scrifat ‘war a fyrsta Arj: ír thet a scrifat (ha) hafi garthinn wittord:’ ’ír Gangs eptir man oc limpnar enkia i gardi: tha haffui at wpheldi i gardi till atmelis, laup rugar, oc annan korn vm hwaru manad: en han ey doyr ella giptis a fran: ‘ír En than kuster som henne fylgði tar i gard: ta taki slikan yr gardi, som haan i qwam: ‘ír Warder kuna gipt i fleirin garda, oc far barn i fleiroir: ta liauti so barn som Barn myrdernj sitt badj eygú oc oyra: oc Bryder takin vp fyri samsystrir (sinar), hwat ta ieru helder giptar ella ogiptar: ‘ír Tha en kuna ier gipt aff gardi mid heimfylgði, oc gangs eptir hana: ta liauts ater i gard sama som haan aff giptis: ‘ír Tha en gangt ier i theim gardi, ta liautj nesta blod, huat som helder ier kerldi, ella qwindi ‘och thoyghin qwindi lengra than a fiarda man. Iru badi iam ner tha liauti than kerldi.’

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 \[467\] nakvar | del. naqaar +\[467\] a(0)unda | del. attunda +\[468\]–\[472\] thar som gangs ... hafi garthinn wittord | in marg. add. Nota defectum +\[473\] garthinn | del. [0]arthinn +\[473\] hwaru | leg. hwarm +\[473\] han | leg. haan +\[476\] eygu | leg. eygn
Hogsl. oc id.

Thett ieru oc lagh, at kuna liuitur hogsl, oc id epter bonda sen:

Sithr haan lenger enki i gardi med sinom synom, oc gangs epter synj hannar fyr tan atta aar ier wtgangan ta taki mark, penninga, vm hwart ar, medan synir liftdu: En giptis haan fran Barnom sinom liftuando: ta haffui hogsl oc id oc ey meira: Enkiha thaim som barna laus ier: ta haffui herbergi, en han wil i sama gardi som haan gipt ier i:

Tha en haan ey wil, tha haffui half mark penninga vm hwart aar til sixtan ara: oc taki vp epter thi som ar lida:

Aff Qwinna Lutom.

En vm qwinna lutu: tha liauter dotir oc dotur Barn: tha en ey ier teira til: (tha liautr systir efa systur barn. ha en eki ier þaira til) ta liauter fadurs systir oc fadurs systur barn.

Tha en ecke ier teira til, ta liauti nesta blod, á fiarda man oc ey frammar: Ier ey thet til, ta standj kwart i gardi, med nidium. Ier kerldi gangit sik, oc ier i qwinna lutu kumit, huat som helder ier aff Brydrid ella systir. oc ieru badin blods iam ner tha liautin Badin: Brinna innj tweir fedgar Badir i eyno huse, ella drunchna badir a eyno schipi: ella falla badir i eyno wegi: ta ier syster iam ner som doter. Warda synir fleyrin epter man oc aukas aff allom: kan gangs epter nakra: ta warin allir iam ner at lutom til fiarda: Hwar som sell set federni, oc affhendis allo ty som innan staur s ier, wari schilder wider lutu med nidium, ella Brydrom:

320 APPENDIX D. A CRITICAL EDITION OF GUTA LAG
Aff Thy Barn


500  oc warí i ogutniska manna wereldi: en synir hans warin i lutom oc i lagom med nidiom, en teir fa ater triggia marcka leigi:

28.

503  oc warí i ogutniska manna wereldi: en synir hans warin i lutom oc i lagom med nidiom, en teir fa ater triggia marcka leigi:

505  oc warí i ogutniska manna wereldi: en synir hans warin i lutom oc i lagom med nidiom, en teir fa ater triggia marcka leigi:

27r

508  ogutniska | del. ogutniskt 508  warin | del. warir 503  gypt | leg. gyt 504  tegan | leg. tegar
507  taim | leg. taun 509  synj | del. synr 511  markar | leg. markr 512  leffuir | leg. leguitu
513  Ara | del. ara

508  ogutniska | del. ogutniskt 508  warin | del. warir 503  gypt | leg. gyt 504  tegan | leg. tegar
507  taim | leg. taun 509  synj | del. synr 511  markar | leg. markr 512  leffuir | leg. leguitu
513  Ara | del. ara

27v

508  ogutniska | del. ogutniskt 508  warin | del. warir 503  gypt | leg. gyt 504  tegan | leg. tegar
507  taim | leg. taun 509  synj | del. synr 511  markar | leg. markr 512  leffuir | leg. leguitu
513  Ara | del. ara

508  ogutniska | del. ogutniskt 508  warin | del. warir 503  gypt | leg. gyt 504  tegan | leg. tegar
507  taim | leg. taun 509  synj | del. synr 511  markar | leg. markr 512  leffuir | leg. leguitu
513  Ara | del. ara

508  ogutniska | del. ogutniskt 508  warin | del. warir 503  gypt | leg. gyt 504  tegan | leg. tegar
507  taim | leg. taun 509  synj | del. synr 511  markar | leg. markr 512  leffuir | leg. leguitu
513  Ara | del. ara
med iiij M(arkum) pen(nninga) hwat helder han ier gutnischer ella ogutnisker. ¶ En warder mader innj takin med thysyi tydotur: tha loysi vndand hand ella fot med iij. M(arkum) Silfts. ¶ Far gutnischna tydotur wider ogutnischan man, tha haffu

28r sama rett, som fyrra war segder.

**Aff intercht.**


28v 

allu: oc hepta vm triar net, oc sweri

29. 

thet, at han si fader at barni. En han takki wider, barnj, sidan oc wider myder en han wil: ¶ Tha en han ey wil oc ey ma, ta geffui henne fult hogsln en haan gutnisch ier: ¶ Warder gutnischner mader innj takin med ogutniski kuno: ta far haan triar M(arkr) aff hanom, oc ey ellar, vtan han sei inni takin tar som hennar sengh ier, oc hennar heyem: ¶ Warder ogutnischner mader innj takin med gutniski kuno: tha Byti som adal gutnischer. ¶ Tha en han warder ey innj takin, oc far than barn
Aff hori.

Add. Wald: Lib. 2. Tit. 16.

**APPENDIX D. A CRITICAL EDITION OF GUTA LAG**

560 Warder kuna schemd a wegom.


563 Warder fyri laggipt kuna gutnisch ella ogutnisch, tha haffuir han fyri gart lifti sino: ella loysi sik med so miklo werildi som kuna ier dyr: ¶ Tha en kuna kenir ey man, oc schir schutar tan sik vm fyrsta dyger, sidan haan til Byar komber: oc lads sidan haffua kent man, sidan lengra ier fram gangit: ta wers han med xij. manna eydi, fyri theirir som ey ier haffandi: ¶ Tha en haan ier haffandi, oc bier à than sama tima som haan scham sina schirschutadi, ta eygi haan witorf med xij. manna eydi, oc witnom theim som haán sick schirschutadi fyrrir: ¶ Tha en trell mans gier slicht wid eyn gutnischa kuno: ta winder ey drotin med werildi wert han, vtan thi at eyns, at haan witi helder haffua werildi takit, than liiff hans:

**Aff Qwinna Gripom.**

32.

¶ Sliter thu snodir kunor th byt Byt halff M(arkr) hwaria til mesta Bota: oc fa henne alter: witi siefli haan ner alter ier: ¶ Schiater thu kuno so at henne stinka klede yr laghi thi, som thaim fyrra waru. th byt viij. ertauger. ¶ Stinka taim so haucht, at sia ma knibor: th byt M(arkr) penn(inga).


tha ier thet griper hin oheidwerdi, oc heitir folal griper. tar liggia engar fe Bytuy til:

31v

32r
flestar vnnar sidan tar (til) komber. ¶ Tha en fyri warder ogutnisch kuna: ta Byt tu henne halffu minna gripi alla, than gutniski kuno. ⟨en firi ir cuna frels oc frip wet⟩

**Aff wagnikla ferdir.**


**Aff Erfis gierdom.**

34. 33r
Erffuis gierdir ieru allar aff tachnar. vtan hver som wil, tha gerffu kledi oc schydi innan sochna folcke, epfer than som fram ier lidin.

615 **Aff Qwinna ret.**

Um qwinna ret ier then sempt sik, at nauta bo schulu taka til fempta Bands, Rus oc lamb so som thaar then i gard flytto. ♠ Gyrling ier aff takin, vtan tassala: ♠ Gyrlan kupal schal brenna, hur som han hittis. ♠ Gullad oc silckis band annor tan slungin ieru oc aff takin. ♠ Gyrlt (kar oc) belti gamul ier luffat at haffua, sliht som then ier, oc engin ny til auka: ♠ Twar M(arkr) guls skal heim fylgi wara oc ey meira, oc ey ma meira geffua, oc ey meira Beidas: ♠ Bladragning ier all aff takin oc fell: ey ma gipta garda millan, vtan med hwitom lereptom. ♠ Scharlad ier alt aff takit, Engin ma kaupa scharlad, (huarki nyt eþa gamalt) oc engin (ma þet meþ giptu) geffua garda millan, vtan haffua quart i gardi: (Silfr band oc kurtil bonahr ier oc aff takin)

(D: Aff skarlagen oc blaadrect)

♠ Scharlad oc Bladragning sliti hver som then til ier, oc engin meira til auki sidan then ier slitit, hwaski fornt ella nytt.

(D: Om ridklede oc høginde)

Reidkledi oc Reid wengi schierins ey wymer, than i fiardunga:

625 **Aff Gutnischi kuno.**
Thitta ier oc sempt sik vm gutnischar kunor: at hwar Broder gieri Rad fyri syste 34r
sennj til giptur: ¶ wil hand ey ta geffui (hennj) attunda lut aff eigu sennj til vpheldis
med 'schynian' sina nesta frenda oc sochna manna, so at haan hwargin oradlika fyri
gieri sinom kust:

¶ En om oguthnisch folck:
< En vm ogutnist fülk > ta liautin twar systrir gin eynom Bryder. ¶ tha en falla kan,
sychona millan ella sychona Barna: ta schiptin so thi som federnj ella mydernj.
¶ Tha en fierrar ganger ta liauti, than som blodi ier nest:

Aff farwegom. 37.
En vm farwégi manna ta ieru laggh taim. ¶ Eyger mader eygu huargin ta fasta: ta
schal han sielffuer wita a ynpa warst hur han farweg eyger ¶ Tha en han tafast
eyger, oc vnpwi warst: tha haffuer han ey wita a annars eygu ynpa: ¶ En haffuir
han sielffuir luchna: ta ma han wita a annars ynpa, tha en men willa gyrdar talaut
innan gyrdar: ta eyga teir qvar leiffta femtan stiga Breidayr: ta helga teir gard sen
oc ey eller: ¶ Gierd rir haga yfif farwegh mans: ta gieri han hamin liid, oc 'hin' fari thet foor: ¶ Tha en (hamn) gierder ater gatu mans yfif

geffui | del. geffud | 640 | taim | leg. taun | 642 | vnpwi | leg. vnpa | 643 | sielffuir | del. sielffur
men | del. man | 644 | qvar | leg. qvar

631 Thitta ier oc sempt sik vm gutnischar kunor | Uan gothnischen wiben ist man oúch cylyntachtig
worden G. 631 ier | ir A. 631 sempt sik | sempisic A; der med D. 631 at | et A. 631 hwar |
folck D. 636 En vm | An sic G. 637 sychona | syscana A. 638 syschona | syscana A. 638 ella | eþa A. 638 fierrar | fiirrar A. 639 ganger | gangir A. 639 nest | nestr A. 639 Aff farwegom | A farweghuun manz loc. 41v19 - 41v19 A; van varweghen ‘NB. abst in mstto antiquo’ G; ÷ D. 640 taim | eþa A. 640 Eyger | a A. 640 mader | mandr A. 640 eygu | aign A. 640 huargin | huergi A. 640 ta fasta | by eyme velde byte adir by eynem weghe G. 640 - 641 ta schal han ...
far wegym eyger | das sal he offenen das her eynen varweg habin mag durch eynes anderen maarnes
lantgút G. 641 ta | þa A. 641 schal | al A. 641 sielffuer | sielfr A. 641 wita a | at vita at
Eyger | a A. 641 tafast | tafa | tafasta ‘tafasta pag. 59’ A; by eyme velde adir by eyme wege
Eyger | a A. 642 vnpwi | ynpa A. 642 haffuer hau | far hann | sielffr lucna A. 642 eygu | aign A. 642 haftuir | haf A. 642 sielffuir | sielfr A. 643 luchna | beslossin lantgút
Eyger | a A. 644 vnpwi | ynpa A. 644 gyrdar talaut innan gyrdar | eyn velt
yn tünen G. 644 talaut | talatur A. 644 eyga | aigu A. 644 qvar | quiar A; eyne qwyen ...
das ist eynen weg czwischen den czúnen also breyt G. 644 - 645 ta helga teir gard sen oc ey eller |
so vriet vnnde bevredet he syne czúne G. 645 Gierdr Gierþir A. 645 mader | mandr A. 645 haga | eynen hagen koppellen adir bettynghe G. 645 gierj | gierþir A; mache G. 646 oc | en A. 646 thet | ÷ A. 646 fyrra | fyr A. 646 gierdr | gierþir A.
lad farvegh mans ta gieri than lid som gardin eygir. oc han wardi lidiom som wegh eygir:

**Aff schoga bregdan.**

Bregdas tweir men vm skogh, ta schal mader haffua tu witnj lichs witnj, oc ortar witnj: Ladigs wid garran, ella troder kluffuit oc a stumba leght, ella klappat qwisti oc saman burit, oc latit torkas til haff fallar: thet ier ortar witni full. ¶ Witord haffi tan som lichs witnj haffer driaugari at ort vm kring, an aff teim som mest A, schal fyrsta til eyds at ganga: wil han ey med eydi witna: ta dugi hans witni hwargom:

witnj thet med Asyn: ¶ Hwar som schada far, vm schogh ellar adrar aɣ'gur, oc will han nakrom mistroa vm naqwat: ta syni engin androm Ransaka oc a syn vtan sak: ¶ Hwar som merkiom spilir vtan staus ella innan: ta wari saker at trim markəm wider mals eyganda: oc adrom trim wider moga: ¶ Dyrfis oc engin mader gierda aff oschipti aigu: vtan han sei saker, at trim M(arkum) wider mals eyganda: oc en androm trim wider moga: ¶ Gardi eygger warda huar thar som han giert haffuir: than ta garder som ta fast eygger. ¶ En than som ey < a > ta fast, tha wardar han midal gardi: ¶ thar Byter hwar spiem som han 'A' garda fyrir: ¶ tha en fleirin eygga 'ella hafa' gard auman: ta gieldin allir spiem, som ey haffua gard laggieran. ¶ Engin far heilder fyrir spiem sin, vtan han haffui 'ella eygir' sielffuir laggieran gard: ¶ Ey ma wisa spiellv a annars 'ghaμ auman: vtan han sielffuir haffi godan:

**Aff halff gierdi.**

Beydis mader halff gierdi aff mannj: ta schal tal segia mannj med granna witnom ella kirkiu manna: ¶ oc schilin schochn men til lutar i samu siau natom. ¶ Liatu than san sielffuir med granna witnom en hin wil ey wider wara, |¶ | oc gierd tar som thu liauter: |¶ | en hin haffui < sikan > atmelis frest, fran luta Dagi: ¶ Tha en sidan koma soyder i ta tak i hus, oc lat ey wt fyr tan han spiem Byter, oc halff M(ark) fram seter til gards, Hauffi giert i halffuum manadi oc taki ater wed sin: ¶ Tha en < hann > ey gierde i halffuum manadi, ta tappi sinnh halff M(ark) oc tu tak
ater til andri halff M(ark) tar til et giert ier: ¶ wardi e spiellom medan o giert ier: 
〈 G : Wen ym dy takebíre gesaczt babin dy mark vnve scheidinge der czüne 〉 fyri thi et
garder ier granna seter.

〈 G: van qweke in genomen 〉

¶ Hwar som taki soyd i hus: ta andwardi soydi til thes, et han til seger hinom
med granna witnom, som soydin eyger: ¶ wil han ey sidan soyd sin wt loysa:
tha haftsie siefår schada eyn soyd, i'er forwarder ella daufer med allu. ¶ ta en
allom ier lagliga til secht, ta andwardi tan som gard eyger auman: ¶ Tha en mader
eyger osoydan oc lauper i at laggiertom gardi: tha schal mannj til segia med granna
witnom, oc Bidia soyd sen hepta: ¶ tha en 〈 hann 〉 sidan gier schada, ta schal taka
soyd i hus: oc tan Byti spiel som soydin eyger. ¶ Briauter vxi Band heylan gard:
tan et han ey sey laggiertes: ta Byter tu spiel: ¶ ta en han lauper yfir, tha Byter ey
vtan at garder laggiertes ier: ¶ Tha ier vxi at laghum hepta er horn band ier á eptra
foti oc so vn horn. ¶ Engin garder ier laggiertes vtan han ier mediwe bordom
bund, oc halff tridi elna haur til yfarsta banda: oc fyri theim soydum som yfir
laupa: oc ey fyri swinom ella fyri theim soydum som vndir schrida: ¶ Gasa ella
Grisa gieti huar siefår en garder ier laggiertes fyri: +

Hwar som hagger oloyfis.

Hagger mader innan gierda oloyfis, oc aker til: ta wari saker at iij. M(arkum) wider
mals eyganda: oc adrom trim wider moga. ¶ En bier han yr heim til sina, ta warj
saker, at viðj. ertagum, oc e heilt ater. \[ Brestur axul a gatu ella annat reydi: tha haggi saklaust i annars eygu: en han ey sielffer eyger so ner at han sia ma oyk oc wagn, ella Rus oc kerro: - \[ Riffur thu gard mans vpp. so at tu briaust yffuarsta banda, tha Byt halff M(ark). \[ En riffer tu annat staurgolff Byt viij. ertauger. \[ Riffer tu tredia Byt iii. ertauger. \[ Riffer tu so brat som lids meli ier, byt ij. M(arkr) oc ey frammar: oc gierd ater gard hans iem godan oc iem langan, som han fyr war: oc warda schada e medan ypit ier:

\< G: van holcze \>

Taker tu wid mands, ella gards wirki, ella timber i schogi, Byt vj. oyra: \[ Tha en hin haffuir til gatur fyrt, ta ier iij. M(arkr) en han ecki leifir sith at, oc fai hannom alt set eygit ater iem got oc iem mikit en tu warder sandar ath, wit sielffer med eidi ner alt ier:

Aff Saud: 41.
Saud wardar hwar som han haffuir i gardi: vtan thi at eins, et hiaul liggi a: ella felli dur: tha warder than som fran ypno ganger. \[ Graffur tu saud i engiom ella eygu thenne: tha gier gang oc gatu iem goda fran som till. ellar wardar tu soydi mans en han wada liauter.

Aff eygna kaupi. 42.

Eygu ma engin selia vtan trang, rekin til: ta seg til schyldasta med sochna mannom oc etar mannom, oc teir schynin hwat til trengir. En hwar som gef{f} er penninga a eygu vtan thissa schynian ta haffui fyri gef{f} uit penningom sinom. oc By{t}i xij. M(ar)kr landi, oc adrar tolf schyldom mannom teim som Rypta. "En eygu ier aldni lagh kaupt vtan med tings manna schynian oc affrader framja standi vm atmeli: "Med sama witnom schal oc festa som kaupa: "Schip{t}a men eygnom, ta lysin a t{h}ingi schipti sino, oc ey teir Effer wid: tha en naqw{w} ar mistror theim, tha Ransaki i sama ari. "Tha en ey wtina schylder men kaupt eygo aff theim som selia tarff: ta kaupin qw{w}lsa men ey etar man etar in med samo schyn som segt ier: "En einu kaups aldni vtan etar. "Tha en their men haffua eygu som ey ieru i eet gutniscker, e{r} a gutnischer oc torfu selia: ta selin theim som liauta eigu en their Effla: "Effla ey their, ta kaupin hunderis mend i sama hunderi som eygu ligger i: hw{r}ar som the{h}ta briauter By{t}i xij. M(ar)kr landi: "Tha en f{i}errr mader kauper tan nesti: tha schal Affrad fram setia a hunderis tingi: thi som eygu ligger i: oc hinom laglika til segia, som vtan tings ier: fyr en affrad seti fyri hans sochna mannom som affrad eyger taka: "Sel mader eygu sina ta takin affrad badi qw{w}indi oc ke‘y’ldi som <pet> liauta agha, oc ey teir som noyta med hannom, en eygu kauptan than ni{d}iar


Siter mader i hers handom. 

Siter mader i hers handom, oc gelder fyrir sik iord ella eigu sina, ta ier nidi nester ater loysa, en han wil oc fe fyri gelda sidan hin heim kumber. ¶ Siter bonda son i hers handom ella oformagi: ta ma engin han dyrare ater loysa, than at iij. M(arkum) S(ilsf) vtan thi at eyns at vmbud si tilfadur ella frenda: oc haffi triidung at awagst, slixt sama fe som han galt: en witord far han ey frammar tan til triggja M(arke) S(ilsf) en ta taker at schilia ¶ En hin som lutua haffer eigu, oc ey ier oformage, han gier sielffer mala firiir sir, so som han wider ma koma, thet stander som han sielffur gier. ¶ Thaim ieru lagh landa mellan, et wt lenninger loysi aldrj distrari man gnutischen, tan at iij M(arkum) S(ilsf) vtan ( bann ) haffi vmbud fadurs ella

APPENDIX D. A CRITICAL EDITION OF GUTA LAG

**Aff Gutnisch mans syni.**

Engin gutnischs mans son far schipt aff feder sinom aff eyger, than at han Beydas, vtan thy at eins et fader wili: ella giptis med fadurs Rad oc wilia. ¶ Tha en han schipta will: ta taki vp haffud lut sen aff oyrom at rechning, en fader ta haffui bol set oschipt, oc geffui teim lands leigur aff, oc haffut lut sen, oc radi sielffer fyr sir fara huart han wil, ' nota defectum, ¶ tha en thair hafa bol flairin tha fari sun a nequat thaira, och at rechning om hand will, so frammarla som fadir schynias ai orada mader. ¶ tha en og(ut)niser mand haffer synj ogypta, epha gipta, 'Tha fain aldrj schipt aff feder sinum vtan fadir schynj orada mader." so frammarla som fader
APPENDIX D. A CRITICAL EDITION OF GUTA LAG

Schijnas ey orada mader.

**Aff Geldom.**

Hwar som gield gier oradlika, tha fyri gieri sinom lut, oc ey meira: ¶ En engin geldj geld epter han daudan frammar en hans kuster winder at.

**Aff wediom.**

Haffuir mader wed takit aff mannj fyri sand geld deti tha stefni hanom til kirckior, ella til tings, oc loysi ater at laga frestom ella wirdin sochna men < epha þings menn >.

**Aff tingom.**


**Aff fear kraffui.**

Kan fear kraff warda manna millan ta far engin hoygri lag aff androm tan till vi.

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Notes:

- The text is a critical edition of Guta Lag, a text from the Icelandic literature.
- The edition includes variant readings and emendations from different manuscripts.
- The text is written in Old Norse.

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Schijnas ey orada mader.

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**Aff tingom.**


**Aff fear kraffui.**

Kan fear kraff warda manna millan ta far engin hoygri lag aff androm tan till vi.
manna, en theim kan a schilia. En vm eygna deylu til xviiij. manna en deila ier til M(arkar) gulds: so oc than et meira si. ¶ Tha en teim schil à tha schulu thet wirda hunderis Radmen vtan eyd, en deila si til M(arkar) gulds oc takin fyrstu stempton vm manada frest aff teiri. ¶ Tha en han wil ater segia: ta segia ater fyri halftuan manad fram til tridiu. ¶ Tha en deyla ier minna tan til M(arkar) gulds: ta schal taka vj manna stempton fyrstu vm halftuan manad: Tha en han wil ater segia, ta seghi ater fyri vij, nata frest oc flyti vm vij. nata frest adra fram til tridiu: en stempton ma ey lenger flytia vtan beggia wilia:

800 Aff manna Kaupi.

Kauper tu mans man i gard thin ta Royn han vm vj. daga, en a siauanda geld thu werd ella ater leyd en thir ey at gies. ¶ Tha en hin wil ey ater taka som soldi, vtan wil tik wider halda med formala, en tu haffua schuldir oc ater leyda: hwat som thir at gatis wer ella Beter. ¶ Tha en thu haffuir schiel schielom gin: thet at tu schulder ater leyda at frestom, en thir ey at gatis: ta haffuer thu witord som ater leyder, oc lagum fylgir. ¶ Tha en tu haffuir man lenger: oc wiltu sidan ater leyda, sidan frest ier wt lidin, oc kallas tu haffua tan for mala gart, tha haffuir hin witord som at laghom soldi, gelt tha werd hinom, oc haff het tu ficht: ¶ En sidan schal sali warda fyri trim lastum, Brutfalli, oc Bedroytu, wardar om ny oc nidan, tha en fran beyni werkir, ta wardar till atmelis oc sidan fyri brigsl allan alter. ¶ Ta en han warder brigder i heldi, ta huti thu sala thin oc leyd hanom a hand, gieri han ta man

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808 | 811 | 814
---|---|---
thir heimulan, ella fai ather tir werd so mikit som thu hanom fyrir gafft. ¶ Tha en ider schil vm, hin kallas mid mala haffua selt: en tu kalas med fastu kaupi haffua kaupt. ta haffuer oc tan witord som med fastu kaupir, oc laghum fylger.

**Aff yxna kaupi.**

Kaupir tu vxa, tha Royn han vm tria daga: lastir fylgia hanom tweyr, an en han ey drager, annar en han briauter.

**Kaupir thu ko,**

(\textit{caupir þu ko þa}) Roynhana om mialk mal try: lastir fylgia hennj tweir, an en haan sparkas so at ey ma molka, annar en haan m(i)el stulin ier (\textit{D: det tredie ad bon bryder}).

**Aff hesta kaupi.**

Kaupir tu hest, ta Royn han vm iiij. daga, oc leid med lasti ater, en tu naqwan findur. Lastir fylgia hanom triir, tan ier an en starblinder ier, annar en han bits. tridi en han frembro fotom sparcas. Tha en tu han lenger haffuer, ta taker ey sali wider, tan at lastir fylgin vtan han sielffuer willi.

**Rider tu annan mans hest.**

Taker tu hest mans i beitu, ella annan sted oloyfis hinom som eyger, oc rider ella aker med. ta Byt iiij. M(arkr) mals eyganda, oc adrar iiij. moga, en tu warder sander at

835
Aff schipa gezlu.
En vm schipa gezlu ieru lagh taim kaup schip th som trettan rang eiru i oc triir Bitar: thi wardar mader at strandu wti. ¶ En Byrding schal Reka ginom stok ella riff ella ginom Bul wider hus thet som tiaud suffa i: ¶ Laas schal at wara oc lykill tan som husfroya bieri ella husbondi. (G: Hic est defectus in quo non est vis) ¶ Rekendir si ey lengrin tan triir stelkir, oc fiardi hamar: wegi stelkir hwar twar M(arkr) ella wecki vm iij. Ranger, oc aff sia ta wardar ey. ¶ Hitter mader myndryckiu warda lausa, at strandu wti: ta eygi tan sir at attu som a hittir. en hin ier hwargin so ner, et han op hans hoyrir en han tryswar haff ypt. ¶ Batir ier ecke yr warnadi eigi. hwar som wil. Tha en mad eiru ieru ioc triir stelkir, oc fiardi hamar: wegi stelkir hwar twar M(arkr) ella wecki vm iij. Rekendir 840

845
Aff Ransakan.
Kuma men mannj til gards oc beydas at ransaki, tha ma engin androm Ransakan synia: wil han granna sina wider haffua, tha schal Bida teyra: en ey wil man oschiel

835–845
APPENDIX D. A CRITICAL EDITION OF GUTA LAG

45v

55.

Aff Tiaufa Rethi:

En vm tiaufa ret, tha ieru lagh taim. ¶ Hwar som stiel ij. oyra ella tweim oyrorn minna, ta Byti vj. oyra snattan Bot: ¶ Stiel han millan tyggia oyra oc mark silffs, tha schal han ting fyra oc merkia, oc til werildis dyrna. ¶ stiel han sidan en han

46r

Aff Tiaufa Rethi
mercItier ier, than et minna si tha schal han hengia: 〈 § Stiel hann til marc sils eþa maira þa scal hann oc þau hengia 〉 〈 D : Och om gullantzk mandt saa fore komer, da skal han føris til ting oc tiil gods dømis 〉

870 Stiel trett mans

oyri ella oyri minna, tha Byti hwar drotin fyri han iij. oyra. En hin kumber sielffer vp typti som typtit eiger. ¶ Ta en typti ier meira than oyri, ta haffuí e han fyrsti set ater, oc trigildi sidan so mikit som tar til biers som typti war: ¶ stíla fleirin trelar an oyri, ta Byti hwar drotin trigildi fyri sin trel en han ey kumber sielffuír typti vp. ¶ Tha en tiauffnader ier ey alder til, ta schal wita tan som tiauffnadin misti huru mikíl han war: oc than thi at eynt ehs tus ella laas wari laas til brutit ¶ Tha en ey ier vndir lai takit, oc huaski ier til Brutit hun ella hell, ta taki han trelin oc fresti han, oc leggi engin wider lagh fram, kumj Byti heilom oc Brustheilom ater drotin til handa, oc Byti als enchti fe fyrir: than en en enga saghu aff haffuí. ¶ Ta en agripir ier engin til ‘vtan’ vesl,’e’eyn, ta schal leggía fram wider lagh ofresta mans.


¶ Jer trel a laupstíghi, oc ier lyst eptir at kyrrckio, ella a tinghi, ta ier. tan muslegu mader, oc Byer engin triggildi fyri than som stíel mat at siir: vtan sett schal hwar ater haffuía en til ier. ¶ tha en ietit er, tha fullir thet engin fyri muslegu man. ¶ Tha en trell warder ater fangin, tha loys han ater fyri ij. oyra a landi: oc fyri iij. oyra en
APPENDIX D. A CRITICAL EDITION OF GUTA LAG

han a fluta kombær, oc fyri halff M(ark) en yr lands syn kombær: ¶ than schal man at er loysa, som schipit atti, vtan thi at eyns, at lagrekat wari: ¶ Tha en han haffuir handom kumit a gripi naqwaræ, ta schal gripi at er loysa som trelin atti. ¶ Tha en schip war lagrekeit ella vndir lasi takit, tha loysy than schipit ater som trelin atti, oc so gripi alla som han handom a quam oc toygi frammar tan til iij. M(arka). ¶ Tha en han bort laaper a schipi wardalau, ella a haffi nider sinker, so et hin mistel trel sen som atti: ta geldi tan trel, som schipit atti: ¶ Warder naqwar mader bundin agrips laus: tha schulu thet schuda trir Radmen, oc hoyra hans ord, hwat han ier schylder ella oschylder: ¶ teir iij. Radmen schulu wara aff hunderi sama: ella sama settungi: teir schulu witna thet som teir hoyra han ier schulder ella oschylder, so oc en agriper ier:

Aff Oquedins ord. 56.
Oquedins ord iar mannj fiugur: tiauffer, oc mordingi Rauferi, oc casnawargi:: ¶ En (new) kuno ta ieru fem: tiauffer oc mordingi, hordomber oc fordeschepoc as casnawargi: (D: disse bille de forskendz ordt som de saja en kallede) ¶ Tha en mader warder fyrir slikom oquedins ordm, ta schal fara han til gards hinom som thet haffuir melt, oc stempna han til kyrckior med schielom, oc bidia ord sin ater taka, taim som osinom ieru melt i stridi, ella i vff dryckiu. ¶ Tha en han dyll, ta sueri med trim mannnom fyri sochna mannom at han taim ord aldi melti: ¶ Winder han ey eydi vppi haldit: ta Byti han tria oyra oc symi man med trim manna eydi at kyrckio. ¶ Bregdar mader mannj (slíc) oquedins ord fyri sochn alli, ella a tingi,
ella a stempno, oc far ey sannad gart, tha Byti (\emph{hann}) hanom iij. M(arkr) oc symi han med vj. manna eydi a tingi: \[ \text{thetta schal sykia at laga frestrom so kuno som mannj.} \]

\textbf{Om gulladt}

\textit{Add. D}

\textit{Dette er oc y lou tagit, at gulladt oc mantiil baandt, och blaadragning, maa ingin paa landit kofmue, eller lade giœrd, vden han bœde iij mark tingsmenne}

\textbf{Om pennigs øl}

\textit{Add. D}

\textit{Tiil tings der som lantz sager oc lantzers nœtœrfft skal vtsigis, der skal ingin yöre pennigs øll, vden at han bliffuer sagidt tiil iii marck penninge:}

\textbf{Om vaardt}

\textit{Add. D}

\textit{Vaard sider huer som er xviii aare gammel, och tiue aar skal han haffue fult vobn, oc xxii alt fulle oppe holle}

\textbf{Boot om træ som hugger vden staur}

\textit{Add. D}


\[\|\text{ella} \| \text{cba} A. \quad \|\text{a stempno} \| \text{keyner gemeynheit} G. \quad \|\text{stempno} \| \text{stefnu} A. \quad \|\text{oc far ey sannad gart} \| \div G. \quad \|\text{sannad} \| \text{sannat} A. \quad \|\text{iij.} \| \text{briar} A. \quad \|\text{symi} \| \text{syma} A. \quad \|\text{vj.} \| \text{viis'} A. \quad \|\text{schal} \| \text{scal} A.\]
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Om træ boot innen stauers

Hugger tu innen gierde nogen mands større træ, en thet snuckte for øxne og nar de fram gaa, da bød en marck for første træ, och siden for huert en halff m(ark) tiil iiii tre m(ark)

|Och| om du hugger smærre træ: da bød etter las, som før var saut: och tu hanem vitord som skogin eier, hugger du nipt: och bær vtaff skouen: da bød viii ortuger det er iij huid

Add. D

Om vidt

Och om tu tagir nogen mandz vidt eller gaardzuircke, det er troer stauer eller banne eller timmær y skog: da bød iij : Om han haffuer først fram tiil veigen y hoff da bød iij m(ark) om tu icke faar hannem thet igien alt samens lige saa gott oc lige saa mogit om du est sand
der y, vide sielfl med ed, nar alsamen er

Add. D

Om mands lidt

Hugger y naagin mands lidbalkce, da bød saa for huer som han dyr er, den balck som mitt
y er den bøder du iij alber oc de tuo andre som der ere nest, den ene for niden, den annen for offuen, da bød for for v gunniske: oc de tuo som ere nest, oc den niderste oc den øffuerste huer dere tiil søsling:

Add. D

Aff dør

Hugger du y mandz dør eller y dørretre, da bød første hug iij alber, oc annet tiil v gunnis, oc trædie tiil søslings, och saa siden huert hug tiil ii m(ark)

Add. D

Om stuck eller stødt

Om tu hugger y stock eller y stødt for mandt: da bød huert hug tiil søslings oc siden tiil tuo

Add. D
Mark

Aff Sma filedi ‘omercht’

970 Kumber o mercht sma filedi till mans, ta haffui til kyrkior, oc til eyns tinga. Kennis thet ey ater, ta lati warda: oc taki tings laun aff, oc schiptin sochnar thy som yfir ier.

Aff swinom.

975 Kuma storari swin til mans tan sma grisir merchtir ella omerchtir: ta schal haffua til tygija tinga. oc tridia tridiungs tings, oc haffui ertaugh fyri ting: Kennis thet ey ater tha wirdin sochna men, oc taki tings laun aff, oc schiptin sochna men, thy som yfir ier:

Aff Bolambum.

980 Kuma bolamb til mans tha haffui til tygía tinga, oc tridia tridiungs tinghs, oc haffui vp vm try ar: oc taki laun eptir thi som tridiunger haffuer fyr wana hafft, ¶ En thet som tar aukas aff, ta haffi tan som fydir.

Aff faðtom weduri.

985

[972 ther | del. thi 972 warda | leg. wirda 981 tinghs | del. tingss 983 haffui | leg. haiti 982 haffuer | del. haffur 984 faðtom | del. faðtm]

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Kumber faster wedur oclipter til mans, ta taki ertaug fyri hepta laun, Kennis han ey ater, ta taki so laun som fyri annor lamb.

Aff kliptom weduri.  61.
Slipper faster wedur cliptra laus eptir Simonis messo iude: ta haffui fyri gangit sielf-fuom sor, til thes tima, som men haffua wana hafft (at) loyst lata: tan schal ater Biauda hinom som slepti, med hans sochna manna witnom: ¶ Ta en han wil ey ater loysa: ta haffui tan som fick, oc leggi a mercki sett, med sielffuins sochna manna witnom.

Aff Buckom oc Geytom.  62.
Buckom oc gietom schal man vp heita vm tu aar, so schal ater loysa geyt fyri vj. penn(ninga) à hwario tingi, oc Buck fyri ertaug.

Aff nautom oc Russom.  63.
Naut oc Rus schal vp heita a twem tingom, oc tridia tridiungs tingi, vm try ar: kennis thet ey ater a fyrsta tingi, ta schal wirda, oc tan vp heita, oc haffui twar ertaug fyri tingh, hwart. ¶ Taim naut ella Rus som nytia ma, tha nyti med sochnamanna kenno: oc fari ey til wisbyar mid: wtan ridi til tings, ella leydi oc leggi aff sadul, oc
bindi so fierri (et) mot stucka at magi sia mid allom vp heislu soydom.

**Aff Amerki.**

64.
Hwar som amerki gier a annars filedi, vtan thet si kaupt ella at heimfylgi gefuit, oc warder tar sander, at: ta Byti iij. M(arkr).

**Aff Akrom.**

65.
Haffua fleirin men akra saman, oc wilia sumir sa, oc sumir liggia lata: ta radin teir som meira aiga: oc segin til fyrir maru messu i fastu, hwat teir helder wilia liggia lata ella sa: ¶ En schiptas landboar vm ta haffui vj. pen(ninga) fyrir laups land, tan som bort far, aff theim som tar komber à, fyrir akra ta som han ey far sa, oc Rymin their om hoyslet, hwar fyrir adrom so margra lassa rum som Bol gerder at markum.

**Aff Rofu Akrom.**

66.
Hwar bondi som sed haffer, ta haffi laups land til Rofu akers, vm hwart aar: ¶ En seda laust folck, som hus haffer ta haffui halffs laups land, til Rofu akers, oc tan lati oykin til, som aker eyger. ¶ Hwar som ey halder thitta: ta wari saker wider sochn, at iij. oyrom. ¶ En huilich sochn som ey thitta rychtar: ta wari sak æth rystre.

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Note: The text contains Old Norse words and phrases that are not commonly used in modern Icelandic. Some words and phrases may be difficult to translate accurately into modern Icelandic or English.
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M(arkum) en a ting kumber.

Aff haffreki.
Hittēr mader haffrek à landi: ta haffui attunda pen(ninga) hwarn aff fynd: ¶ hittir mader a fluta wtj, oc tarff wider schips oc ara: ella hitter han a haffs butnj, oc tarff widr krok oc kexi, ta haffui tridiung aff fund sinni. ¶ Tha en han hitter yr lands syn: tha haffui halfft aff thet som han hitti.

Aff Eldi

Aff Bieru Eldi.
Da en schadi scher aff bieru eldi, ta byti halffu werildi sino, tan som Bier. tha en oformaga scher slicht: ta geldi than som wisar.

Aff Broan.


Thet ier oc semt sick, at broa schal vm hwart aar i allom sochnom: hulikin sochn som ey broar ta Byti iij. M(arkr) tingi.

Aff Schuti. 71.

Thet ier oc sempt sick, en schut tarff schiauta, til lands tarffa: ta schal schiauta aff marca tali Badi aff eygu oc aff oyrom, oc ey aff garrom gersemom. 52v

Aff Wardi. 72.


Aff husom oc hus tiaudom. 73.

Hwar som seter hus nider vtan sochninna luff ta wari saker at iij. M(arkum) wider sochn, oc Rymi vp hus i sama ari.

⟨ G: van hůs dyben ⟩

¶ Hwar som taker hus tiaud vtan sochninnar luff: ta wari saker at iij. oyrom.

Aff Byrslu folki. 74.

hulikin | leg. hulikin | lands | del. lans | Sithia | del. [0]ithia
Thet ier oc semt sick | Byti M(arkr) tingi | loc. 27rb22 - 27rb26 G; loc. 57v12 - 57v15 D. 1032
Thet ier oc sempt sick | ÷ G. 1032 ier | ir A. 1032 semt sick | semp sic A; ret tagit D. 1032
at | et A. 1032 schal | scal A. 1033 hwart | huert A. 1034 hulikin | hulikin A. 1033 broar | ene tūt G. oc opfærder bror D. 1034 Aff Schuti | af scutj A; van geschosse loc. 27rb27 - 27rb27 G; ÷ D. 1035
Thet ier oc sempt sick | ÷ G. 1035 ier | ir A. 1035 sempt sick | semp sic A. 1035 schal | scal A. 1035 aff | at A. 1036 Badi | beþj A. 1036 aff eygu oc aff oyrom | varenden habe vnde lant gute G. 1036 eygu | align A. 1036 ey | aff A. 1037 Aff Wardi | af warþi A; van waarde loc. 27va6 - 27va6 G; Om vaardt loc. 55v13 - 55v13 D. 1038 Ward schal Sithia ... i pascha wiko | loc. 27va7 - 27va12 G; loc. 55v14 - 55v16 D. 1038 Ward | Varþþ' A. 1038 schal | al A. 1038 Sithia | s[e]Ý'tia A. 1038 hwar | huer A. 1038 xx | tiughu A. 1038 vppi | til stæde D. 1039 schuldum | scyldu A; annet D. 1039 gelda | geldi A. 1040 Aff husom oc hus tiaudom | af husum oc hus siaupam A; van hůseren loc. 27va13 - 27va13 G; Om hus oc husfolk loc. 57v3 - 57v3 D. 1041 Hwar som seter ... i sama ari | loc. 27va14 - 27va17 G; loc. 57v4 - 57v7 D. 1041 Hwar | Huer A. 1041 sochninna | socnsinna A; sognes mends D. 1044 Hwar som taker ... saker at oyrom | loc. 27va19 - 27va21 G; loc. 57v7 - 57v10 D. 1044 Hwar | Huer A. 1044 tiaud | dybe G. 1044 sochninnar | socnsinnan A; sogne mends D. 1044 oyrom | sotslinge D. 1045 Aff Byrslu folki | af byrslu fulki A; van volke in der arne loc. 27va22 - 27va22 G; Om arbedz folck loc. 56v11 - 56v11 D.
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Alt byrslu folck som à Bondans Braudi ier: ganger thet bort o helgan dagh, aff gardi oloyfis sins husbonda: tan leiffui ater ertaug, vm hwarin aff sinnj leighu. oc fulli dags wercki ater.

Aff sǝdaλausu folki. 75.

Alt sædalaust folki i sochnom ta haffi enči ginmeli, at thet ey schuli Byrgia sæd, med Bondom oc hafi vj pen(ninga) aff laups landi fyri fyrir Rygh oc hagra: oc fydi sik sielffuir: oc seghi Bondin til med schielom: hwar som tar gin melir ta wari saker at iij. oyrom wider bondan.

Aff ikornom. 76.

Hwar som far at ikornom fyri Symonis messo iude, oc eptir mariu messo y fastu, Byti iij. M(arkr) ¶ En fari engin innan staurus vtan | han heti wider iij. M(arkum)\{ 53v Luff eiganda.

Aff harum. 77.

Fari engin at harom med gildri eptir mariu messo i fastu, ella fyri Simonis messu

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1046  Briaudi | leg. Braudi 1047  hwarin | leg. hwarin 1053  melir | del. melr

1046 – 1048  Alt byrslu folck ... dags wercki ater | loc. 27va23 - 27va29 G; loc. 56v12 - 56v17 D. 1046 folck | ful | k-c A. 1046  Briaudi | br | jauþi A; brote G; brødt D. 1046 – 1047  o helgan dagh, aff gardi oloyfis sins husbonda | ÷ G; sffeñið dag vlootlig aff hans arbeđe D. 1047  ertaug, vm | ertaughum A. 1047  ertaug | en gunnisk D. 1047  hwarin | dag huern A. 1048  fulli | + deme hûsheren G; + hanem D. 1048  wercki | huerk A. 1049  Aff sædaλalusu folki | ÷ A; van volke das nicht bůwet loc. 27vb1 - 27vb1 G; ÷ D. 1050 – 1053  Alt sæda laust ... oyrom wider bondan | loc. 27vb2 - 27vb14 G; loc. 56v17 - 58r8 D. 1051  sædaλalusu folck | sæde folck som lóst er D. 1051  i sochnom | iczliches kirchspils G; y sognen D. 1055  at | et A. 1050  Byrgia | inbetrge oc indhøste D. 1051  vj | siex A. 1051  v. | fem fem A. 1052  Rygh | rug A. 1052  sielffuir | sielt A. 1052  Bondin | bondi A. 1052  hwar | huer A. 1052  iij. oyrom | oyrum iij A; + ij β D. 1053  wider bondan | ÷ A; dem bunden G; til bondin D. 1054  Aff ikornom | af icornum A; van growen tyrechny loc. 27vb15 - 27vb15 G; Om igerne iact loc. 55v17 - 55v17 D. 1053 – 1057  Hwar som far ... M(arkum) Luff eiganda | loc. 27vb16 - 27vb24 G; loc. 55v18 - 56r1 D. 1055  Hwar | Huer A. 1055  oc | adir G. 1056  | han heti wider iij. M(arkum)\{ | ÷ A; ÷ G; ÷ D. 1058  Aff harum | af herum A; van hasil loc. 27vb24 - 27vb24 G; Om hare loc. 56r2 - 56r2 D. 1059 – 1060  Fari engin at ... heti wider M(arkum) | Das selbe recht is ouch czu varende noch deme hasil loc. 27vb25 - 27vb27 G; loc. 56r3 - 56r5 D. 1059  harom | herum A. 1059  ella | eþa A.
iudæ, vtan han heti wider iij. M(arkum).

**Aff schaffli.** 78.
Thitta ier oc semt sick, at skaffi alt schal haffua helg til yfru mario messu: ¶ Hwar som thitta briauter. Byti kirkio mannom ‘iiij.’ oyra: aff thessu haffi halfft tan som sykr: ¶ Briauta oformagar, ta Bytin halffu minna:

**Aff messo fallom.** 79.
Thet ier oc gamal retter. At, warda messu fal vm Sondag ella annan helgan dagh,: ¶ Hwar som thitta briaut e. Byti kirckio mannom iij. oyra: aff thesso haffi halfft som sykr: ¶ Briauta oformagar, ta Bytin halffu minna:

**Aff duffli.** 80.
Duffli ier aff takit: Hwar som dufflar, ta wari sak rer at iij. oyrom wid e. ¶ Huer A. 1066 – 1069 Thet ier oc … oc adrar sochn ¶ Ta en messu fall kan warda vm fria dagh, ella annan messu dagh, tan som ix. lexior læsas ella haffas, ta Byti prestr proasti xij. oyra oc adrar xij. sochn.

**Aff Burgan wider byamen.** 81.
Burgan wider byaman ier oc fyrbudin. ¶ Kaupi engin meira en han orkar betala.

1062 skaffij del. skalfl 1063 ‘iiij.’ del. ‘iiij.’

1063 **Aff schaffli** | af skaffl A; van obisse loc. 27vb27 - 27vb27 G; Aff skaffel oc fruct loc. 56r6 - 56r6 D. 1063 Thitta ier oc … Bytin halffu minna | loc. 27vb28 - 28ra8 G; loc. 56r7 - 56r13 D. 1062 Thitta ier oc semt sick | sørsp sic A. 1062 at | et A. 1062 semt sick | semp sic A. 1062 schal | scal A. 1062 messu | messur A. 1062 Hwar | Huer A. 1063 ‘iiij.’ | þria A. 1063 oyra | søslinge D. 1063 thesso | þissu A. 1063 som | ÷ A. 1063 **Aff messo fallom** | af messu falli A; van gebreche der messen loc. 28rb16 - 28rb16 G; Om messer fal loc. 56r14 - 56r14 D. 1066 – 1069 Thet ier oc … oc adrar sochn | loc. 28rb17 - 28va2 G; loc. 56r15 - 56v10 D. 1066 Thet ier oc gamal retter | ÷ G. 1066 ier | ir A. 1066 At | et A. 1066 warda messu fal | Jn ichteswelchir kirchspil kirchen nicht messe gehalden wirt G. 1066 Sondag | sunnudag A. 1066 eller | ÷ A. 1067 schal | scal A. 1067 prestr | prestr A. 1067 ‘iiij.’ | þriar A. 1068 kan | ÷ A. 1068 eller | ÷ A. 1068 ix. | nju A. 1068 leccior læsas ella haffas | gelesen sullin werden G; haffuer D. 1068 leccior | leccior A. 1069 eller | ÷ A. 1069 proasti xij. oyra | xii oyra proasti A. 1069 xii. oyra | ÷ vi ß D. 1069 xii. þorgi | þorgi d. 1069 ‘polfr’ | þorgi d. 1069 sochn | sochni A; þeghar gieldr eptir A. 1070 **Aff duffli** | af duflj A; van dopil spil loc. 28ra8 - 28ra8 G; Om daabel loc. 57v16 - 57v16 D. 1072 – 1074 Duffli ier aff … sochn M(arkr) tingi | loc. 28ra9 - 28ra13 G; loc. 57v17 - 58r3 D. 1071 – 1073 **Aff Burgan wider byamen** | ÷ A; ÷ G; ÷ D. 1074 – 1076 **Aff Burgan wider byamen** | ÷ A; ÷ G; ÷ D. 1074 – 1076 **Aff Burgan wider byamen** | ÷ A; ÷ G; ÷ D. 1077 – 1078 **Aff Burgan wider byamen** | ÷ A; ÷ G; ÷ D. 1077 – 1078 **Aff Burgan wider byamen** | ÷ A; ÷ G; ÷ D.
Appendix D. A Critical Edition of Guta Lag

82. Vm schoga:
Hwar som hagger i mans schogom innan staurus ella vtan, oc Akir til Byti ii j. M(arkr) pen(ninga) oc gieri heilt at eyr. ¶ Hwar som rifir mans gard, so at Aka ma ginom, Hwar som far oloyfis yfir mans eygu, Byti ii j. oyra. ¶ Rifir man gluggu à gardi mans, Byti ii j. oyra:

Um festu eigur allar
tar loysins ella wírðins eða sama lyðtryggum ella festins tar som taar kompnar ieru. ¶ Hwar som fyrri gier triggia marka leigi, at tranglauso Hwar som rifir mans gard, so at Aka ma ginom, Hwar som far oloyfis yfir mans eygu, Byti ii j. oyra. ¶ Hwar som fyri gier triggia marka leigi, at tranglauso Hwar som fyri gier triggia marka leigi, at tranglauso Hwar som fyri gier triggia marka leigi, at tranglauso Hwar som fyri gier triggia marka leigi, at tranglauso

Teth ier oc semp sik: At
thet ieru lag som hier ieru schriftat i. ¶ Thet schulu allir man halda: ¶ Tha en nakrar atbyrðr konno at warda, som ey hittas hier i: taar schulu slitas med domera

1075 huar sum nequar af þissum brjautr. bytí. tolf marcer landi.  Allar festu eygur schulu haffua frest vm try aar. til gelda som meirin ieru en M(ark) S(ílf). Ta ma ey oyra

1078 Vm schoga: | in marg. add. super 40

1080 Huar som hagger i mans schogom innan staurus ella vtan, oc Akir til Byti ii j. M(arkr) pen(ninga) oc gieri heilt at eyr. ¶ Hwar som rifir mans gard, so at Aka ma ginom, Huar som far oloyfis yfir mans eygu, Byti ii j. oyra. ¶ Rifir man gluggu à gardi mans, Byti ii j. oyra:

Um festu eigur allar
tar loysins ella wírðins eða sama lyðtryggum ella festins tar som taar kompnar ieru. ¶ Hwar som fyrri gier triggia marka leigi, at tranglauso Hwar som rifir mans gard, so at Aka ma ginom, Hwar som far oloyfis yfir mans eygu, Byti ii j. oyra. ¶ Hwar som fyri gier triggia marka leigi, at tranglauso Hwar som fyri gier triggia marka leigi, at tranglauso Hwar som fyri gier triggia marka leigi, at tranglauso Hwar som fyri gier triggia marka leigi, at tranglauso

Teth ier oc semp sik: At
thet ieru lag som hier ieru schriftat i. ¶ Thet schulu allir man halda: ¶ Tha en nakrar atbyrðr konno at warda, som ey hittas hier i: taar schulu slitas med domera
register paa forskreffne Low.


register paa forschrifne Low.


register paa forschreffne Low.

APPENDIX D. A CRITICAL EDITION OF GUTA LAG


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1113 annan | leg. annars

1113 Hesta kaupi | cauptum hestj A. 1113 Rider tu annan mans hest | af hesta tect A. 1114 Gezlu | gezlum A. 1114 Ransakan | ransaki A. 1114 Rethi | ret A. 1114 ord | orþum A. 1115 Sma filedi omercht | o mercu sma fileþi A. 1116 kliptom wedurj | fastum veþuri cliptum A. 1118 Broan | broa gerþ A. 1119 Byrslu | byrgslu A. 1120 ikornom | .i. cornum sic A. 1121 Harum | herum A. 1121 Aff Burgan wider byamen | ÷ A. 1121 Um schoga oc festu Eigur allar | ÷ A.
Appendix E

Danish ordinances in Bilefeld’s hand


Om Alfar weye. 1.
Huilken mand ther Alfar weye spijller, med grøfft, eller affpløyning, eller formener med gærde, Bøde Konningen iiij. Mark thett er xxx. penning danske, so ath ther er i hver sagemark, iiij. fierdingh gutniske.

Om trette om Jord. 2.
Hwor trette worder om marckeskell eller om Jord, och worder neffn til tagen, at
granske och swerie ther om, hwilcken ther worder tagen y then neffn, och ey wil swere eller granske, Bøde Konningen iij. Mark

Om fredkiøb for mandrab
Om fredkiøb for mandrab, then som dræber Bøde Konningen xxiiij. Mark Sølffs til fredkiøb, Er ther nogre flere y then gierningh, som saa Giøris: tha skulle the staa y thenne samme fredkiøb med saguolderen, och ther med nyde deris fred for Kronens Embitzmand: Thenne forʼneʼ Artickel wor Domerens och Almwens begæringe, att so maa staa, och bliffue effter gamble sædwene.

Om mand med wrede tager anden mand y sith hwß.
Far mand med wrede, och tager anden mand y sith hwß, eller paa syn agger, som hand pløier, eller skeer, eller nogen anden stedtz paa marcken, som hand haftuir sadt sitt spiud, syn skioldt, eller sadel lagt, och so tagigt sig herberge, tha fordj att thesse maall ere Ens till Raade meldt effter Lougen, om mand tha worder drebt aff anden paa thenne sted, tha Bøde hand ther høffding wor y theris ferd, fuld mandbod, och for werck Bøde aff sith Konningen xl. Mark och hwer aff thennem y følge wor med, Bøde Konningen iij. Mark skonske.

Om mand Bryder op anden mands dør.
Bryder mand op anden mands dør, haftuer hand med sig v. Lags mend, med v. fulle waben, och tager hand nogitt vdt med wold, so att ther er sandt widtne till, werge sig med neffnd, Swergis hand skyldig eller hand gaar widt Bøde Konningen xl. Mark

Om nogen saarer Anden.
Hwo som saarer anden, hwad saar thett helst er, tha bøde konningen iij. Mark vden huad med wade skeer, och mod wilie Bøde ey konningen for.

Om mand dræber anden offuer Bøtte Bøder.
Dræber mand anden offuer bøtte Bøder, were fredløß, och faa aldrig fred igen, och
Konningen tage alt thett hand haffuer, vden hans Jord.

**Om Konningen er Jnden Lands.**  
Then time ther Konningen er inden landtz, tha skal hwer mand haffue fredt, End worder nogen drebt then time at Konningen er Jnden landtz ligge wed hans fred der dræbte, oc faa aldrigh fred Jgen, vden hwes Konningen och den døde frender will.

**Om slætzmaal naer konningen er inden landtz.**  
Saarer mand anden, meden konningen er inden landtz, Bøde for saar saa som lowgen er och konningen xl. *Mark*

**Om mange hande hwgh.**  

**Om wade saar.**  
For wade saar skal ey Bødis konningens rett mer end hannem skal Bødis ther saar fick, Siger siden konningens Embitzmand, att thett saar war med willie giort, och ey medt wade, tha skall then ther saar giorde, først Swere att hand giorde thett med wade, och ey med wilie. Thernest skal hand tilgaa ther saarit fick och swere att thett war sandingen then anden saer, och siden gange til neffnd och lade thennom widtne och swere effter thennom Baade, Thette er thett ene maal ther neffnd kommer for Konningens rett.

**Om mand tapper sine Kaaste.**  
Tapper mand sine kaast och far epther och Bædis Randsaken hiemme att andermandtz och sønnis hannem, tha fare til ij. eller iij grander och lade thennem høre att hannem Sønnis ther Baade Randsaken och anden rett, och fare siden till tings med sine vidtne, nečter hand att hand, Sønde hannem ey Randsaken eller anden rett, stande for med tylther eedt, Brøsčer hannem lough Bøde Konningen iij. *Mark*
APPENDIX E. DANISH ORDINANCES IN BILEFELD’S HAND

siden were y Bondens wold, hwor meget hand wil hannem kende eller sagh giffue.

Om Tiuffuerie. 13.
Om tiuffuerie skal Bliffue som gammel Sædwene haffuer werit, Efter Gudlandtz Lowg, och skall tiuffuen ey forbryde mere end sit hoffuidtloht, Ey hans hustruis och ey hans Barns, vden then gierningh er thennem witterlig, ther saa giørs, och the døllie med hannem. Er och nogen barn, ther icke er kommen til Sin lough Alder, thett Barns hoffuidt lod, skall ey were forbrødt, Ey maa och tiuffuen forstiele syn Jord, men Bør at bliffue hoss hans arffuinge, om hand bliffuer hengdt eller affliffuit.

Om handrann. 14.
For handran skal Bødis iij. (mark) eller Suerie medt tylther eedt for, Aelther mand anden vden hans gard Bøde ij øre eller fire mends eedt fore.

Om mand huggir inden vdaff anden mands gard. 15.
Hugger mand inden vdtaff anden mands gard, vden hans willie Bøde iij. Mark eller swerie med tylther eedt.

Om gardings werck. 16.
Giør mand gardings werck eller gierning offuer anden mands fæ med Spiud eller anden syn waben, so ath indwollen vdgaa, och dræber so anden mandz fæ, saa gott som j. Mark Gielde atter fæ, saa gott efetter lowgen som hans vitne eller wording er til, ther thett Aatte, och Bøde iij. Mark Konningen, eller døllie med tylther eed for, att hand dræbte dett ey.

Om mand rider anden mands hest 17.

Om woldtaggelse. 18.

[Note: The text contains a reference to a del. andens (del. andens)]
Jngen mand maa woldtage nogen qwindfolck. Enthen wdj obne marck, eller y hwsit
hiemme: Døll hand och er ey vidtne til skerre sig med iij. tølther eedt, Er vidtne
till, døllit med neffnd, worder hand sworen skyldigh eller handgaar widt. Bøde
Konningen xl. Mark

Om mand Setter Jld wtj anden mandtz gard eller huß. 19.
Hwo som setter Jld, med syn fry wilie wtj anden mands gard, hwß eller Egen, døllie
med herritz neffnd om hand will winde hannom paa sworen Eedt ther skaden fick.
Swergis hand skylldigh, tha haffue dags rum och natt frest, att rette for sigh, worder
hand siden fangen, tha maa hand ophengis, som en anden tiuff, om hand will ther
skaden fick Worder hand hengt, Tage Bonden gield for skade, so som fangen er
till, och Konningen hans hoffuidt lodt: Saa skall och then fare som Rider till med
herre skioldt och Brender anden mands gard, hwß, eller Eygn: -

Om frædløß mand ath herberge. 20.
Hwo som herberger frædløß mand, bø Konningen iij. Mark eller døllie med tølther
eedt, att hand wiste ey att hand war fredløß.

Om mand griber sagløß mand. 21.
Griber mand Sagløß mand och fører hannem Sagløß emod Syn wilie aff hans gard,
Bøde Konningen xl. Mark och hver aff thennem y følge war med Bøde iij. Mark

Om ketterie. 22.
Hwo som bliffuer befunden mett ketterie, och the ther ligge med theris slegç,
Swogre, eller fædre som forbuden er i lowen, hand Gelde sit liff och kronens Em-
bitzmand tage hans hoffuit lodt y alle löse øre, och hans Jord bliffuer wed hans
arffuinger, worder hand och løß for penninge, nyde sielff Sin Jord,

Om mand dyller sin Jord eller skat: 23.
Hwo som dyller syn iord eller skatt som ther bør aarlig aff att gange, thett er swig
emod Konningen och Almwen, hwo ther med findis Bøde vj. Mark Sølffs. wdrede
APPENDIX E. DANISH ORDINANCES IN BILEFELD’S HAND

skatten igen staa.

130 Om wedertegth.  
Hwor nogett wedertegth worder lagtt och vidtagen y nogen Bye, och ey holdis, Bøde vj. Mark Sølffs tyll konningen hwo, thett Bryder.

130 Om ødegaarde.  
Øde gaarde skall gjøris fuld konningens tynde och redslæ wdaff Som aff the Bygde gaarde.

135 Om Bisper, Schepper, Alne och wegcte.  
Om Bisper, schepper, Alne oc Anden wegct, skall were paa landett Eblant Almwen, som y wisbye er, findis nogen ther emod att gjøre som ey haffuer rett wegct, schepper och Alne som forneffntt staaar, Bøde xxiiij. Mark Sølffs till Konningen.

140 Om opreisning Emod Danmarckis Krone.  
Huo som giør opreisning och fører affuindtz skiold, emod Danmarckis Krone, haffue forbrøtt syn Jord, till Kronen, och Rettis offuer personen, som offuer en forredder.

145 Om mistag paa nogit godtzt.  
Huo som mistagh tager paa nogitt godtzt, Thaa schal ther were Andett sodant igen tilstæde, lige lydt och lige merckt, och siden Bøde for saadan mistagh iij. Mark skoniske til Konningen.

150 Om mand finder nogen Kaaste.  
Huo som finder nogen kaaste, hand lyse thett op till Sognekircken obenbarlig eller till tinghe for Dommeren, døller hand thett, Tha maa hand bliffue eller worde tyff therfore: Kommer icke tha rett eyer mand, och kendis wid, sodan fremmede kaaste, inden lauge tidt, Tha Konningens Embitzmand thett annamme paa Konningens
wegne.

**Om hoffmeir, Block hwß eller Bullwerck.**

Hwo som neder bryder, Brender eller forderffuer hoffmeir, Blockhwß eller bull-
werck, som Bygde ere til landtzens wern, hand Bøde schaden, och giøre thett so
gott igen, och ther till vj Mark Sølffs till konningen.

**Om Alle Dommere.**

Alle Dommere, Bode Settings dommere och Andre skulle effter denne dagh Dømme
Emellom herskab(¢)t och then ther Bryder, effter denne lowgh som forschreuffuit
staar och giffue ther breff paa.

**En Summa eller beslutningh paa thenne lowg.**

Findis nogre andre sager som nogen mand kand forbryde sig wtj eller mißgiøre,
som icke nu tilforne Er befunden, och ey heller Brøde vdttryckis Tha skall Ther
bødis emod Konningen so megit som emod Sagwolleran Effter gamble gudlands
lowg. ¶ Item hwor som neffnis ii. Mark Brøde i thenne forskreuffne loug, Ere the
icke Bedre end xxx. danske **skilling** och hwor som xl. Mark neffnis Ere the icke
Bedre end xx. Mark sölffs. ¶ Item hwo som Bryder wtj nogen thisse forskreuffne
sager, puncter eller andett hwad hand ther for dømmis vdt at giffue aff dommer(e)ne
her wtj landett effter forskreuffne lowgs liwdelse, thet skall hand aldelis fuldgjøre till
Konningen, inden ii. vgger ther Effter, Hwor hand icke thet giør, Tha maa hand
therfor hindris aff Lenssmanden om hand icke fænger wederhefftings Borgen for
sigh, som sædwene Er, her paa landett, och werit haffuer, forthi Tingit ganger icke
vden en tidt om Aarit, adt hand kand wider komme att dele thet faldsmal vde effter
Gudtlandtz Lou. ¶ Item Ingen Bonde paa Gudtlad maa flytte aff landett och ind
y wisbye, eller theris Sønner, vden the haffue thett wtj Konningens Embitzmand
minde:

**Recess Som Konning Christian Konning Frederichssøn haffuer ladet vdtgaa, offuer Sitt och Kronens land Godtland, om ordning
och skick att holde paa landett, Anno1537. Som her effter følger.**

**Om vndersaattis liwdelse emod hershabit.**
Først att Effterdj wore vndersotte och Jndbyggere paa wort land Gottland haffuer wor fuldmægtige statholder paa Wisborg hvidskab loffuit och med eedt forplićett thro hørsame vnderdanigh edt, Tha skulle the ther fuld kommelig haffue acht paa wed then eedt the oss sworit haffuer, om nogen Eblant thennom findis som samme eedtz forplićtingh icke giort haffuer, eller icke holle wille, Skulle ther fore fordrif-fuis aff landett, eller straffis therfor aff wor Embitzmand som whørsom eller wly-diger eedtz forkrencker widbør.

Om meen eeder. 2.
Hwo som helst ther findis wtj meen eedt nogenstedtz hwor Dom och rett Settis, eller med falsk vidnisbyrd, Thaa skall hand straffis første gang, paa sit godtz och penningih effter syn yderste formwe, findis hand siden, anden gangh, thaa skall hand wtj lige made straffis paa sith godtz och penninge, och siden foruisis aff landett, bliffuer hand tredie gang befundit ther med, tha skall hannem huggis ij. finger aff, och siden holdis for en falsk løgner saa lenge hand leffuer.

Om mandrab. 3.
Om mandrab er nu saa beslutett att nar mandraberen findis, och efftermals mand kommer, och klager thett for wor Embitzmand, Tha skal wor Embitzmand rette sig Effter att straffe ther offuer, So frampt att hand will icke stande oß til rette therfor:
- Hwor nogen giør nogen mandrab och thett icke skeer aff wade eller nødwerie, tha skall mandraberen miste sitt liff, och mandraberens godtz och hoffuidt lodt were forbrødt halfftt till oss och halfft til den dødis neste arffuinger, och ther med skall mandraberens Sleč och wenner were qvitt och frie aff oß och then dødis sleč, och ey besweris med nogen ydermere Bodt, och ther som mandraberen, och hans medtfølgere vndkommer tha skall wore fogeder, och Embitzmand lade Rette offuer hans halß, hwor the hannem ther Effter kunde offuir komme, och alt hans hoffuidt lodt, halffdelen till oss, och anden halffdelen til den dødis neste arffuinger: och mandraberens sleč och wenner skulle hermed were qwitt och frie wdj alle made. Rømmer och flyer.
English Summary

Copenhagen, Arnamagnæan Collection, AM 54 4to, known as Codex B, is one of two main manuscripts containing the medieval law code of Gotland, Guta lag, in the Old Gutnish language. Despite preserving a longer recension of the law, this sixteenth-century paper manuscript has received relatively less attention due to its age and foreign scribe.

The first chapter of this dissertation opens with a presentation of the historical and linguistic context of Codex B. Following a discussion of previous research into the manuscript is a reflection of the theories and methodologies used in the present study, which fall within the disciplines of textual philology and historical linguistics.

Chapter 2 presents the results of a codicological study of Codex B and the remaining six manuscripts containing Guta lag. Following the theories of material philology, it is argued that the scribe copied the manuscript for his own personal use as a reference tool, which bears significant consequences for how the language of the manuscript can be studied and understood.

Chapter 3 examines the manuscript text and its relation the remainder of the corpus. The previous stemma of Guta lag is rejected on methodological grounds, while a new grouping places Codex B closer to the 1401 German translation of the law code. The chapter further discusses the possible origins of the numerous marginal notes found in the manuscript, which have been typologically categorized.

Chapters 4-6 are a systematic investigation into the linguistic deviations found in Codex B, divided into orthography and phonology (Chapter 4), morphology (Chapter 5), and lexicon (Chapter 6). It is argued that in all domains the linguistic features can be placed in three distinct layers: (1) retention of older forms not found elsewhere in the corpus, (2) younger, native Gutnish developments, and (3) influence from Danish, both by the scribe of Codex B and earlier in the recension.

Finally, the dissertation concludes with a summary of findings and considers possible features of the now-lost exemplar manuscript from 1470.
Resumé på dansk

København, Arnamagnæanske Samling, AM 54 4to, kaldet Codex B, er en af to hovedkilder til Gotlands middelalderlige lovttekst Guterlov skrevet på det oldgutniske sprog. Selvom håndskriftet indeholder en længere redaktion af teksten, har det kun fået begrænset opmærksomhed inden for forskningen – dels pga. dets alder, dels pga. skriveren, som var dansker og ikke gotlænder.

I første kapitel gennemgås den historiske og sproglige baggrund for Codex B. Derefter følger en diskussion om tidligere forskning i håndskriften samt refleksioner over de tekstfilologiske og sproghistoriske teorier og metoder, jeg har anvendt.

I kapitel 2 præsenteres resultaterne af en kodikologisk undersøgelse af Codex B og de øvrige håndskrifter af Guterlov. Det konkluderes ud fra en nyfilologisk tilgang, at skriveren har kopieret Codex B til eget brug, hvilket har stor indflydelse på, hvordan sproget i det må studeres og forstås.


Kapitlerne 4-6 er en systematisk undersøgelse af de særlige sproglige afvigelser i Codex B, opdelt i ortografi og fonologi (Kapitel 4), morfologi (Kapitel 5) og leksikon (Kapitel 6). Der argumenteres for, at de omtalte træk inden for alle domæner kan placeres i tre lag: (1) ældre former, der ikke findes andre steder i korpuset, (2) yngre gutniske udviklinger og (3) påvirkninger fra dansk, både under indflydelse fra skriveren og tidligere i redaktionen.

Til sidst opsummeres afhandlingens resultater med en diskussion af mulige træk i det forsvundne forlæg fra 1470.